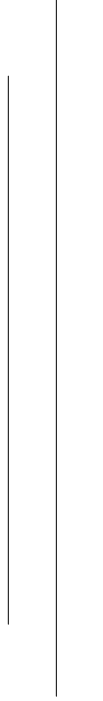


**SERMON OF THE ARIYASĀVAKA,
SĀDHANĀNANDA MAHĀTHERA
(BANABHANTE)
(Series – I)**



Indragupta Bhikkhu
Rajbana Vihāra,
Rangamati

**SERMON OF THE ARIYASĀVAKA,
SADHANANANDA MAHATHERA (BANABHANTE)
(Series – I)**

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Ven Jina Priya Bhikkhu
Raj Bana Vihārā, Rangamati.

Proprietorship:

The Author

**For world wide free distribution to the devotees of
all walks of life.**

Dedicated to
His Holiness
Of

My Paramartha Teacher, the glory of Buddhist community, universally venerated, the Arahant Venerable the most, Sadhananda Mahathera BanaBhante with fervent intention to the attainment of wisdom leading to the destruction of all attachments.

- The Author

DEDICATION OF MERIT

*This book is
dedicated to the sacred
footage of His Holiness Ven.
Sadhanananda Mahathera, the noble
friend of mine; Being under whose tranquil shade
of compassion, I could remain safe in the midst of various
interruptions, contentions, unfavourable situations, mishaps, and odds;
and being inspired with, even though I could have been able to conduct
Saddhamma to a little extent, and to the cause of up ward motion of my
departed father late Phularaj Chakma and mother late Tonaby Chakma
(Parents of Dr. Subhas Chakma) and departed father in law
Chittaranjan Chakma (father of Dr. Anika & Konika)
with earnest prayer that the merit might be
the cause of our attaining
the Nibbana.*

Dr. Subhas Chakma

&

Dr. Anika Chakma

BLESSING

As the opportunity of hearing to the dharma of the Buddha is rare so is the propagation of the same is very difficult. His worthy disciple, Indragupta Bhikkhu, the worthy disciple, through this comprehensive compilation of the Nirvana-sermons leading to the freedom from all sufferings, of the most reverend, Venerable Sadhanananda Mahathera, entitled: “ Sermon of the Araya Savaka, Ven. Sadhanananda Mahathera (Banabhante)”, has become the object of universal admiration. I would hope, by keeping himself engaged in the great deeds of merit like wise this endeavour, he would find himself among the ranks of the world-known scholars and be able to attain the reliable --guide statuesque of welfare to all living beings in this earthly world and the world after death as well.

May all living beings be happy!

Monday,
the 19th June 2000.

Prajnalankar Mahathera
Arjya Bana Vihara,
Dharmapur, Khagrachari.

Preface

‘Banabhante’| the utterance of mere several letters, is no more unknown a name today. Crossing over the demarcation lines of Indo-Bangladesh, this rarely fortunate personality of ours has already occupied his seat in the Buddha-inquisitive hearts of people irrespective of race and faith throughout the world. Who the man is to care for taking an account of visitors coming from home and abroad to visit this great personality and hear for themselves from his context that he experienced himself. We, the people, who do have the opportunity of being around this great man always and hear from him everyday, do know and believe the Araya Savaka in free heart to be an Arahant| the ‘Saavakabuddha.’ The people living apart and the believers of different faiths know him as to be an ordinary monk, an ascetic.

Prince Siddhartha, having undergone a continuous effort for six consecutive years in self-quest of inquisitiveness over the inevitable sufferings of ageing, ailments, life and death, attained the wisdom of Buddha directing to freedom of suffering. Rathindra, the celibacy of 29, having experienced, himself of the earthly sufferings as mentioned by the Buddha, really occurring around him as well, became deeply convinced towards the means of getting rid of suffering as explained by the Buddha and with an intention to attain the same within his life span, got ordained in samanahood under Ven. Dipankar Srigyan Mahathera, the Chief abbot of Nandan Kanan Buddhist Vihara, at Chittagong, in 1950. But owing to lack of congenial atmosphere therein, gradually came down to Betagi,

Chitmaram and other places. For being inhospitable environment and lack of proper guide everywhere, he, at last, in order to acquire the wisdom of Buddha, spent a life for 12 years in solitude in the dense forest of Dhanpata near Kaptai Hydro-electric Dam. Ascetic Siddhartha, during his inquisitive journey went to certain experienced persons, got closed to them and sometimes in the forest all by alone, himself. He did the concentration to getting rid of suffering with due rest, food and having bath and sometimes in hard austerity leaving everything needed for the survival. But our Banabhante has been found to collect some books relating to meditation and projecting Buddha, Sariputta and Mahakassapa as his teachers and following their practices, led his wilderness life. In case with the Buddha, it has been observed that after renunciation of worldly life, he used to take food and bath regularly during concentration till his days in closeness with the ascetic Arara Kalama and Rudraka, the son of Rama. Still then, he did not opt for severe austerity. He, however, in the ascetic way of meditation, could attain the phases of Nevasanna and Nasanna yet found no answers centering to the questions of life that he sought after. Hence, he resorted to the then Indian way of meditation through self-mortification. On this line, while reaching at the point of death, he asked himself: "Oh Siddhartha, you have done to the extreme end of what is meant by self-mortification. None has ever been heard of reaching up to that much extent of hardened practice. Where have you found the trace of freedom from suffering even after causing so much suffering to the body?" In the Bodhiraj Kumara Sutta of Majjhimanikaya, it can be seen that standing in the face of self-quest of this sort, the almost dying ascetic Siddhartha had never recalled the concentration method of the Arara Kalama and Rudraka. he did but only childhood sweet remembrance of 'plough celebration' of the Sakyas held on the full moon day of the Spring. The scenes that reeled on: the frogs busy

eating up the numerous insects and earthworms unearthed out with the sharp blade of the plough and the birds eating up the frogs. The vision of heartless cruelty by the strong over the weak filled the softy heart of the Prince, Siddhartha with endless loving compassion and caused shedding of tears stoically. He subdued the crying by the **unbiased thoughts of** loving-kindness. That day the Prince discovered the solution to the problems of the bereavement, sadness and sorrowful cries of life in the **unbiased approach**: “Ye do not take the lives of others, do not harm others, do not kindle up the fire of envy and hatred, do cool with the cool touching of kindness, love, forgiveness and loving kindness and make all the beings happy.” The enormous joy that was set forth at the thought of loving kindness aroused spontaneously in the heart of the Prince that day and the taste of endless delight accrued out of the remembrance, attracted the self-mortifying ascetic Siddhartha who was at his 35 years of age.

Here, at this juncture, two scenes appear in our vision and the one is the heart of the ascetic Siiddhartha enriched with various experiences of the earthly world while the other is the spotless heart of boy Siddhartha quite inexperienced of the earthly world full of negativity. It is observed that the environment of body and mind of the boy Siddhartha leading inexperienced, plain and simple life, appears to be primary with respect to that of the life of Siddhartha enriched with experience of aspirations for attaining enlightenment as the Buddha. The Buddha, in recognition of this environment of body and mind termed as the ‘Majjhima Patipada’, in other words, the Middle Way. In the Dhammacakka Sutta, the Buddha has said:

“Yo cāya kāmesu kāma sukhallikānuyogo, hīno, gammo, pothujjaniko, anariyo, anatthasa hito, yo cāya attalikilamthānuyogo dukkho, anariyo, anatthasa hito. Ete te bhikkhave ubho ante anupagamma majjhima paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya sa vattati.”

What are the two extremes? An ordinary man who, every moment, being driven by the desire-born trend of seeking for happiness, does the actions is the habitual practice called the ‘**Adi-Anta**’ that is the ‘Beginning End.’ The wrong view like making an effort through causing endless pain to the body, is called the ‘Sesh Anta’ means the ‘Final End.’ In between the two, being **conscious of quantity** on taking food, drink and rest, getting engaged in concentration, is called the ‘Majjhima Patipada’ or the ‘Middle Way.’

Did the most venerable Banabhante led his secluded forest life following the way as advised by the Buddha? He spoke on the then life, “At the beginning, for not having any idea, the people did not build hut or shed for me. Laying the leaves only, I laid down in the open air. To pass the cold, summer and the rainy days all with the three pieces of robes, at certain time, the robes got rugged and so much so, it happened almost to stay naked. At night, sleeping could take place for a very short time for fear of the attack of the fierce animals. Even being so, in order to reduce the sleeping tendency, I would walk on the growing ‘shawn’(a kind of long grass having spiky shape at growing stage) in the hot sun during summer, stand into the chilled water during the winter, Winning over the sleep in this way, I cannot take rest in the bed by now, I stay seated day and night. While on the alms round leaving the forest in the

morning, the people would want to offer uncooked rice or money as it is given to a beggar. I would happen to tell them to offer cooked rice, curry, cake or ripe fruits. Even then, for uncountable times, I had to starve or had to stay partially starved.

At this statement of Ven. Banabhante, many may think that it is also a kind of austerity. In fact, it is not an austerity. It is a suffering due to ignorance of the people. Afterwards, when the people offered hut, civara (robes) and even invitation in religious functions, he would approve them. Because, ahead of him, in the form of ‘the middle way, as guide, there were the bright life-leading ideals of the Buddha, Sariputta, Moggallana, Mahakassapa and so on. The advice of the Buddha was:” Never to beg for Civara or food to anybody even at the ruinous state of life.” Ven. Banabhante had never been appealer for his personal cause. In later days, it was seen him only telling the people about the necessity of brick, cement, sand, etc.

Presently, he is seen engaged all the time in observing and sorting out the current events relating to the life and the earthly world in the light of the experience that he had obtained out of practicing the Four-fold Noble Truths and the wisdom of Paticca-samuppāda as advised by the Buddha, with great devotion, for so long, He had sufficiently studied Buddhist religious texts, the Tipitakas and many other religious books of different faiths. His threadbare comments on the issues, as to which worth to be acceptable, which are to be of unacceptable, which are of essence and which are not of essence, from amongst them, ostensibly appear to be irrefutable and of beyond questions. Day and night, he observes and reviews in his eye of wisdom the ways of life being led by the people of all strata living all around the

world. He says that as much as the night rolls on, the flow of wisdom gets momentum and so much is the easier access to the dept of an issue. So, he advices:” If you want to be wise, you must abandon the sleeping by night.

Venerable Banabhante, in the light of the wisdom that he had earned, discourses the day-to-day problems of both national and international affairs. The issues seasoned at the deepened view of his mind, are pronounced out like a fountain flow. A very little amount of that, after having been compiled in three consecutive series by one of Banabhante’s devoted worshippers, Dr. Arabindu Barua of Sat Gahira village adjacent to Rangunia-Ranirhat, the meritorious duty, has now been undertaken by Banabhante’s Disciple, Ven. Indragupta Bhikkhu. It is not easy a task to determine appropriately, compile and to introduce the sermons bathed in the rare most Buddha wisdom of a personality like Ven. Banabhante, in the language comprehensible to all ordinary people. An expert in language with writing talent, if stays in closeness to Ven. Banabhante and then starts penning down, it is only then, will be possible to present the words of this great man in precision. The fortune of hearing the religious deliverances of Ven. Banabhante for a pretty long time is with Ven. Indragupta Bhikkhu. As a result, genuineness has manifested there in the presentation of Ven. Banabhante’s deliverance, at which, while reading, it would seem as if Ven. Banabhante, himself, is delivering sermons facing towards the reader, in respect of the language, sentence pattern and presentation. In context of the art of placing one’s speech, the very capacity of intact presentation, is, of course, a manifestation of a special power of talent on the part of the author. It is owing to this aspect, endless Sadhubad (endless thanks with approval) is due to the author. This maiden publication mostly contains the

religious deliverance meant for the Bhikkhus and Samaneras, regularly professed during the morning session. Hence, it may cause a reader, the family holder in particular, to think that these sermons of Ven. Bhante, can by no way be applicable to us. And being in lively situation with the family, abdicating the concept of ‘man and woman’ the family life will definitely land in a stand still situation with husband and wife, sons and daughters and father and mother. If the questions mentioned herein the book, in place of the stand of the outlook of life, are judged in view of the day-to-day life-related problems and if one readily accepts the magnitude of sufferings born out of the myriads of problems rooted in the individual and collective life, considers in light of the Buddha wisdom and be sincere to get rid of those; only then, the advice accumulated in this book, will undoubtedly appear as a lamp in the darkness and of be of gaining vision to a blind. More specifically, if intended to turn the bhikkhu life as a bearer of the Buddha’s sermon, the life energy of the Buddha’s dispensation, into a worthy object representing the Buddha, there can be no alternatives to the ones as recorded in this book. I cherish no hesitation in me to declare the book as the lifeline of a bhikkhu. I expect that the book will be an object of adoration as the ‘Message for ever’ to all irrespective of Bhikkhus and devotees.

At last, with wishing a longer life of Venerable Banabhante, I tender my glorious bandana (salutation) at his footage and I wish gradual prosperity of the creative talent and success of the author.

‘Bhavatu sabba mangalam’

May all beings be happy in the world.

2544 Buddha Era

J. Prajnabangsha Mahathera

22 June 2000

Rajbana Vihara, Rangamati.

Proposition (to the Bengali Version)

Ever since my boyhood days, I had the opportunity to visit and hear Ven. Sadhanananda Mahathera (Banabhante) and finally, availing the chance of being at Rajhana Vihara. So far, it makes me recall, I would attend all the religious functions held (excepting to those taking place daily in those days. But outwardly, those of being over there, the seeing of and the hearing of, cannot but otherwise be termed as mere superficial experience. It was the sixth day of a lunar fortnight in the year 1989, the Buddha era of 2533. I was at my age of adolescence when, for the first time, went close to Banabhante to get myself ordained under his guidance. Now, I had the fortunate opportunity to hear the sweet religious discourses directly voiced out from him. At the dawn and afternoon sessions of offering prayers to the worship-worthy Ven. Banabhante, the most venerable would use to deliver religious discourses to the monks explaining the most significant aspects of the ordained life, which, he is continuing as yet. As they would contain conceptual sense of super mundane, though were not all completely intelligible, yet I loved to hear the ones that caused to arouse the sense of renunciation. Ven. Banabhante often said, "Leading a life as layman is very sorrowing, painful and full of miseries. Further more, one is to face various dangers at every step. Above all, after death, falling into low stream is almost ascertained. On the other hand, an ordained life is as happier and independent as a free bird. Such praising words on ordained life as voiced out of Venerable Bhante's mouth would cause my mind severely shaken. In order to attain true knowledge and happiness, I decided not leave the refuge of Ven. Bhante's righteous wisdom. Consequently, I landed upon a firm conviction to turn the course of earlier life completely and to remain ordained for the life term. There began striving to shape the ordained life in light with the great ideals of Ven. Bhante. Under the shade of his righteous wisdom and sincere blessings, I vowed to make my life meaningful.

Without guidance of a renowned great personality (whose mind is free), it is hardly possible to choose the right path on the part of a

novice. The reason is that except the *Sammasambuddha*, nobody can attain *sammanana* at his own. At present, the only living Arahant in Bangladesh, Ven. Sadhanananda Mahathera is one of those great personalities. The advent of great man like Ven. Banabhante may be ascribed to a glorious and brightened chapter for the Buddhist community as a whole. So, it ought to be an intention that the persons interested in seeking right path should receive directives, advice and guidance from Ven. Banabhante. “Banabhante”, is a name, which is ultimate in serenity, universally worshipped and adored. With a view to getting rid of earthly sufferings and also from various miseries forever, numerous devotees and believers repeatedly remember the sacred name day and night. Ven. Banabhante often says, “I’m an engineer in context of Buddhism. As an engineer is indispensable in constructing a building, so am I potentially required to cultivate Buddhist behaviors and its practices. It is needless to be mentioned that the emergence of great a man like Banabhante, is a rare begetting for us. He is committed and devoted to teach the true Dhamma in the Buddhist society inundated in the darkness of conventional superstitions and prejudice since long. The worth worshipping, Ven. Banabhante, not taking the time factor into account, finding out the means of removing our spiritual and day-to-day life obstructions educates us everyday at a stretch and in speed. Without tiredness and wearies, he is distributing away his sweetened message of great truth he earned to the people of all strata for the cause of ‘well being and happiness to many’ as to ensure them achieving freedom from woeful earthly world and attaining eternal peace, the nibbana Ven. Banabhante is an extraordinary religious professor. His religious discourses are structured in an easy manner and made linguistically very simple but effectively appealing. A special characteristic is there in his discourses; he, instead of picking up from the remote past, makes the current events illustrations and explains their inherent cause and effects directing to the nibbana. So, throughout his religious discourse, there flows an emotional religious affect which touches the heart of even an ordinary person.

To satisfy my private needs, since some years ago, I began penning down from Ven. Banabhante's sermons as the way I loved to. But it had never been given a thought over getting those published in the form of a book. Because, as the limitation was with respect to the knowledge over language and much more harder the case was in comprehending the discourses on super mundane line. Of course, considering our weak memory power, I would often feel the necessity of preserving the discourses of my worship-worthy teacher in the form of books. The sincere worshipper of Ven. Bhante, Dr. Arabindu Barua's 1st, 2nd & 3rd compilations entitled "Banabhante's religious deliverance", have, however, met the need at least to some extent. This would be of a very valuable document in future. One day, by and by, Mr. Bimalendu Khisa (presently ordained as Dharmadittya Bhikkhu), requested me to compile the discourses of Ven. Banabhante in the form of books and also expressed extension of all possible helps in publishing them. Afterwards, many came up with the same urge. Otherwise, I would not have dared to be a single traveler along such a great going. At last, some of the discourses from Ven. Bhante's have been compiled as a book entitling: The Ariya Savaka Banabhante's deliverance | An attempt as if jumping into the sea apparently seen no sign of shore. But this compilation is meant for only those who are unable to hear Ven. Banabhante sitting before him. This is just an effort to put some light on Ven. Bhante's discourses in them. Otherwise, those who are directly hearing to Ven. Bhante would, by no way, pay a glance over this incomplete product written in immature hand like mine. So, this compilation will never be of satisfying to them. I, myself, am not also contented for not being able to focus the discourses of the Great-worship-worthy object of veneration, in embodied and complete form.

Venerable the most, often said that for an uneducated person, it is rather impossible to understand the sayings of an M.A. person. Similarly, The worship worthy, Ven. Banabhante is an M. A. (Arahant) while I am almost an uneducated. Hence, in doing with the compilation process on the expositions of Ven. Banabhante, the error and misrepresentation are very likely. For those unintentional

mistakes, I beg forgiveness to Ven. Bhante. To add more, I had to face a considerable extent of disadvantageous situation while doing the compilation work. For instance, I had to face problems like grasping the nibbana-leading wisdom, which is only intelligible to the noble one and which is unspoken of; converting them into bookish language; converting the art of language structure from Chakma to Bengali and also in the usage of appropriate doctrinal vocabularies. The religious expositions as have been recorded here in this compilation are not of continuity as it is seen with the history. It is rather a set of collections of discourses delivered by Ven. Bhante, on different occasions to different members of Bhikkhusangha and the devotees and I have presented them as the way I thought to be convenient to me. The book has been divided into two chapters with regards to the nature of the texts meant for the Bhikkhus and the Devotees. In the first Chapter that has been incorporated are the texts of discourses delivered to the Bhikkhus and in the second chapter are the ones delivered to the devotees.

My earnest prayer for being the cause of attaining nibbana to the donors without the support of whose, this compilation would have left stranded as a piece of spared wood. Because, I have every doubt that without their support at the needful hours, the book would not have been possible to be left for free distribution. The initiative taken among themselves and the enthusiasm they had shown, all this was really praise worthy. Mr. Indranath Chakma was in the over all charge on the part of the Publication Council. Hence, the names of other members are available with Mr. Indranath Chakma. Mr. Indranath Chakma, in his appeal has mentioned all the names of the members assisted him in many ways.

Venerable Prjnabangsha Mahathera, with utmost affection and loving kindness, contributed a very precious Introduction to this compilation. It is much more contenting that he had used his mighty pen in removing out the mistakes in the manuscripts, which has enhanced the look of the compilation. For this, I remain awful forever to Ven. Bhante. My eldest colleague, Ven. Prajnalankar Mahathera, by contributing the note of blessings to this edition,

caused to enhanced its significance to a great extent. I remain grateful to the Ven. Bhante. But he exaggerated me with high sounded praising for which I do not deserve at all. Ven. Sourajagat Thera has kindly put me in the depth of high obligation by taking great pain like doing with the laborious computer composition work. Without his generous help, this edition would not have possibly been published within so short period. I pray to Buddha and Ven. Banabhante, so that there might happen to all the Bhikkhus the cause of attaining freedom from the earthly suffering and attaining the nibbana. Besides, I convey my Sadhubad (wholesome thanks in approval) to all concerned, who had extended assistance in many ways.

With this, I aspire to propagate and spread the showers of sweetened expositions from the vast sea of wisdom of Venerable Banabhante in all directions for peace and happiness to many. At this, if anybody is thereby helped even to a little extent and thereof derives encouragement to be an aspirant to practice the Dhamma, I would think that my effort has been meaningful.

- The Author

Proposition

His Holiness Ven. Banabhante, my ultimate Teacher often says: "Having the opportunity of hearing the Saddhamma and the sighting of the Buddha is a rare case of the rarest." But in case of mine, though I am one of the fortunate to have the chance to hear the Saddhamma directly from his mouth up till now, to me it appears that His is undoubtedly a flawless version and in addition, let say, comprehending the Saddhamma even much more harder, let alone the conducting of Saddhamma in line with the Buddha's doctrine. This has led me to accumulate the religious expositions of His Holiness and make it available to the devotees in the form of books so that an individual interested in the studying of His Holiness can use it in needs. To that end, I employed myself a few years back and the publication of the first series was made available in the year 2000 while the 7th one has just been published on the last 6th October this year as the latest.

As it has for long been felt the necessity and as also many have suggested getting the whole composition done in the English version as to facilitate the same to all other people around the world, an effort has recently been undertaken to that effect. This publication is the first pace towards the destination.

This time, in writing the proposition for this publication, I am highly contented to pen down my feelings that this first English version series from the sermons of His Holiness Ven. Banabhante, is going to be published on the occasion of the Grand International Kathina Civara Dana to be held on and from 3rd – 4th November 2006 with the offering of the Bodhi Dharma Chakra Vihara to the congregation of Bhikkhus, at Saranath, Uttar Pradesh, India.

I tender my utmost veneration to Ven. Prajnabangsha Mahathera, to whom I am indebted for being in the bond of boundless affection, who has always been with his mighty pen to drop a few lines for my publications earlier and this time, too, he has not deprived me from his loving kindness.

My heartiest thanks, gratefulness and blessing that I am to put to record that without the financial support of Dr. Subhash Chakma and Dr. Anika Chakma, the bringing of this publication out would not have been possible within the time limit as had been aimed at.

I am also morally bound to mention the all round contribution of Mr. Prakriti Ranjan Chakma, Deputy Secretary (Rtd.), GOB, who as before, has been all the time by my side in getting the publication handy within the prescribed time limit.

Also, as usual, I am highly thankful and grateful to my brothers in Dhamma Ven. Saurajagat Bhikkhu and Dharmadip Bhikkhu, who have always been and are by my side almost in all publications like this one, without whose helping hand, this publication would not have met to this shape in time.

My heartiest thanks, I would like to convey to all the staff of Rajbana Vihara Offset Press who have exerted their best efforts in bringing out this publication with a war footing priority.

The last but not the least, I am highly thankful to Mr. Sudatta Priya Chakma, one of my dayaka-cum-close associates for his sincerest efforts in the arduous exercise of translating the texts into English version within so short a time.

In conclusion, I would share the merit of this wholesome deed with all the individuals involved directly or indirectly in this noble venture. I would assume the endeavor taken behind has found a meaning, if any reader rediscovers himself/herself on the basis of Four Fold Noble Truths and Eight-fold Path leading to the Nibbana.

- The Author

Introduction

'The Sermon of Banabhante, Series – 1' authored by me in the year 2000, is translated into English version. It is mention worthy that it was also partially published in English earlier. This time, being transliterated in its complete form, it is published in the form of book. This is, undoubtedly, a message transmitting joy and happiness to the devotees and people attached to Venerable Banabhante. Therefore, the access of Venerable Banabhante's religious exposition to the whole world is thereby widened through this English publication. I wish whole heartedly : May the wisdom of the Buddha being voiced out from the mouth of the great personality, Ven. Banabhante who is enlightened and illuminated with the Buddha's knowledge, having it diffused throughout the world, widen the means of causing great welfare to the humanities for hundreds of years together in this way; may his advice end up in the immortality on this planet and the people living in the world become known of him.

I convey my blissful thanks to Mr. Sudatta, the translator, for his noble deed. His endeavor aiming at worldwide articulation of Ven. Banabhante's religious expositions is quite a timely move. Even though the books on Ven. Banabhante's deshiana in Bengali have earned an enormous response from the readers, it may be said that the thing was unknown to the people not speaking Bengali but well versed in the global language like English. In this context, the translator has come up with a great help for which he is held as an object of thanksgiving.

- The Author

AN APPEAL (I)

Respected Readers,

I find no reason to derive complacency out of being one of the party in this noble and meritorious voyage for, I can, in no way, estimate myself to be at all confident to do with the scholarly job like transforming the sermons of His Holiness Ven. Banabhante from Bengali to English version. Though I am a Buddhist, I confess very sincerely of my abject poverty so far the Buddha's doctrine is concerned. At the same moment, please allow me to say that I do not have that much extent of access to the world of language like English either. However, yet I dared to go ahead considering the probability that it might have been the effect of the deed of my previous birth for which, in the existing birth, I am destined to do the job, even though it is beyond my capacity. In the early 70's, I had an opportunity to have the taste of 'forth-going' life as a temporary Samanera under His Holiness at my native village Tintila of Langaḍu Upazila, Rangamati. Having obtained the blessing of His Holiness, soon I dived into the vastness of nostalgia, in a bid to recollect my memoirs of being with His Holiness, in order to consolidating my inner strength that I felt needed for the job.

However, as the book is to mark the auspicious occasion of the Grand International Kathina Civarā Dana with the offering of the Bodhi Dharma Chakṛa Vihara to be held at Sarnath, India, there has been a 'tug of war' with the time allotted for the job. Moreover, pre-occupation with other jobs held me back from time to time, apart from myriads of problems. Amidst all such hostilities, it is the sincere efforts of Ven. Saurajagat Bhikkhu and Ven. Dharmadip Bhikkhu, who have been instrumental to make our teamwork find a real footing in determining the doctrinal vocabularies. I am at the depth of my heart indebted to them. We, the whole team, also owe to a large extent to the Corporate Body of the Buddha Foundation, Taipei, Taiwan, R.O.C. for their English publications of the religious books, many of which have been used as reference books for this publication.

The language used and the way of expression presented in the Bengali versions have already earned the recognition from the readers of all strata to the effect that they have been done with cent percent accuracy in exposition of the voice of His Holiness Ven. Banabhante. I am afraid that I might have not been able to be in tune with the Bengali version in respect of its accuracy and the magnetic effect of the texts as a whole. I am also equally afraid of its exactness in the usage of the vocabularies in presenting the doctrinal discourse made by His Holiness. Therefore, I beg forgiveness to His Holiness for the mistakes, be it due to inadvertent move or my ignorance.

Anyway, I have employed my best efforts to get it done, as it ought to have been. I would be highly obliged and thankful, if I receive any suggestion/corrective indication from the readers so that the book could be made flawless by the next. I beg your pardon for this long appeal.

- The Translator

An appeal (II)

It is a matter of great pleasure that the book in complete form of its converted version, for the first time, is going to be published by Dr. Subhas Chakma and Dr. Anika Chakma, Chittagong Medical College Area, Chittagong, Bangladesh. The couple has also earned the merit of the partial articulation of this book that was published on the occasion of the Grand International Kathina Civarā Dana held in accordance with Visākha-introduced tradition on 3 – 4 November last year at Sarnath in centennial commemoration of the Buddha Era 2550.

The aforesaid partial publication of this book has been revised and this time, I have strived my best to ensure its flawlessness and accuracy. Even being so, I have every doubt that I might not have been mistaken. Hence, once again, I beg forgiveness of His Holiness Ven. Banbhante and I appeal to the readers to forgive the misrepresentation of the fact(s) with special request to bring to my notice for correction, in the spirit of the Dhamma for which act of kindness I would remain ever grateful.

May all beings be happy! May the Saddhamma bring peace and metta amongst all the nations!

- The Translator

**SERMON OF THE ARIYASĀVAKA,
SĀDHANĀNANDA MAHĀTHERA (BANABHANTE)
(Series – I)**

CHAPTER - I

All sorts of sufferings are the creations of Ignorance	28
Abandon the anchor-like false view and attachment	36
Having the Māra won and its kingdom passed over, one is to attain the nibbāna	40
Aspire for higher concentration not for the substandard one	47
Be happy: Discard the narrow thoughts	61
Being away of the fool is happiness: Be wise	61
Get your Visa for the Kingdom of Nibbāna	68
To win the 1 st , 2 nd and 3 rd war to go to Nibbāna	73
Be effortful to attain Arahantship – be an M.A.	80
Give up dealing in ‘Dhenki Shak’: Start with ‘Watches’	86
Māra lays manifold obstructions on the way to Nibbāna	92
Be effortful to attain an outstanding knowledge	96
Do not stay attached to the ‘Group of five Clings’	103
Ignorance, Desire, Clinging, Defilements, Group of existence, Spheres and Elements are the causes of sufferings.	109
Attaining Human Birth, Sighting the Buddha and Gaining the Saddhamma are rarely attainable	118
Leave the perceptions of: I am a ‘man,’ He is a ‘male’ and She is a ‘female’	125

CHAPTER – II

Be not unwise, be wise and stay with the truth	131
Deed is the ultimate friend and formidable foe to the beings	137
The real happiness is realized through practicing the Saddhamma	144
The real happiness cannot be attained through enjoyment	151
Mind is the cause of ‘well & woes’ to man	157
Man commits to sinuous acts for being ignorant	164
Māra gets pleased on performing unwholesome acts	170
Prosperity is inevitable to the race to which a great soul is born	178
Be sided by the Buddha not by the Māra	186
A miser can never attain the heaven	194
Leading life with Knowledge, Intellect and Policy brings in Prosperity	201

*Namo Tassa Bhagavato Arahato Sammāsbuddhassa.
Namo (Ariyasāvaka) Sāvakabuddha
Sāadhanānanda Mahāthera (Banabhante)*

**SERMON OF THE ARIYASĀVAKA
BANABHANTE
(Series – I)**

CHAPTER - I

**All sorts of sufferings are
the creations of Ignorance**

Once while delivering religious discourse to the *Bhikkhusaṅgha* at his residence Venerable Banabhante said, “This body of ours is void of essence, valueless; no essence is there in the body and no value is in it, but full of undesirable elements. So, the wise always remain unattached to the body. You discard off the feeling of endearing for the body; do not long for various pleasures with the body. What sort of pleasure can it be with the body devoid of essence and value? What sort of attachment? If the body is sighted in the knowledge suggesting it to be of a defiling object, it does not tend to produce sense of attachment towards the body. It is the body from which various sufferings and the cause of fright are produced. As much as the body could be rejected so much would be the happiness. Take it to account that as much as the person can reject the body so much extent he is staying in happiness.

Subject to having knowledge on the Dependent Origination (*Paṭ iccasamuppāda*), it removes the doubt about the *Dhamma* and there grows up a firm faith. Being unaware of the *Paṭ iccasamuppāda*, leads to growing doubt in *Dhamma*, there produces the distrust. Lacking of knowledge in Four Noble Truth causes to looking for happiness in the world. One becomes a monger for happiness in association with wife and children, properties & men and pleasure in wealth. He goes moving through the three realms i.e. ‘sensual pleasure’, ‘form realm’ and ‘formless realm’ seeking for happiness. Subject to acquiring knowledge, one does not travel through the three

realms searching for happiness of any sort; does not find any happiness in being associated with wife and children, wealth and men and looks for happiness to no where. In a sentence, decline longing for happiness. On being equipped with the knowledge of *Paṭ iccasamuppāda*, no trend of doubt appears therein and that produces no ‘Activities’ (*Saṅkhāra*). The mind involves in none of the Karma-Formations (*Saṅkhāra*) like “wholesome Karma-Formations” (*Kusala Saṅkhāra*), “unwholesome Karma-Formations” (*Akusala Saṅkhāra*) and “unshakable Karma-Formations” (*Āneñjā Saṅkhāra*). The other name of *Saṅkhāra* is the ‘deed’ or ‘action’. The monk, in whom the knowledge has aroused, does not produce *Kusala Saṅkhāra*, neither he produces *Akusala Saṅkhāra* also nor produces the *Āneñjā Saṅkhāra*; and that he resides in the ultimate peace. If ignorance is subjugated by arousing wisdom, there grows no *Saṅkhāra*. If there exists no deeds there grows no sufferings. Thus, having the sufferings seized, the *Nibbāna-happiness* is thereby attained.

All sorts of sufferings grow out of ignorance; where there is no ignorance, there cannot be suffering. So, it can be questioned as to wherefrom the suffering is coming? It is from nowhere but ignorance. Why does not the suffering get ruined? It is due to the ignorance or for the cause of ignorance. These make the evidence that the suffering grows out of the ignorance and it remains standby in the ‘*citta*’ or mind. And it is due to the ignorance the living beings are being subjected to falling to prey to the suffering. On the arousal of *vijjā* or wisdom, suffering cannot grow all by itself. With the academic degrees likewise, B.A. and M.A. obtained from the reputed colleges and Universities, the sufferings will not be possible to put to an end. Hence, such academic degrees are not the real *vijjā* or wisdom and they are to be treated as ‘*avijjā*’ or ignorance. *Ācariya Profulla Chandra Roy* said, “The degrees earned from schools or colleges are mere mark of recognition, not belong to the real knowledge. According to Buddhism, the knowledge by dint of which the suffering gets extinguished is called to be the *vijjā* or wisdom and the wisdom by virtue of which attaining freedom of suffering forever is the prime aim of Buddhism. In these days, on scholarship, many go to London or America for higher degrees. But suffering does not

get removed with those degrees. The **Four-fold-Truths** is the unique-real wisdom by which the sufferings can completely be extinguished. So, you learn the knowledge of Four-Fold Noble Truths. What is the knowledge of **Four-fold-Truths** all about? It is all about the knowledge of suffering, knowledge of the origin of the sufferings, knowledge of the extinction of sufferings and means of the extinction of sufferings. Knowledge of suffering makes the understanding of sufferings; helps grow the urge of renunciation in being with suffering. Knowledge of the origin of suffering, leads to abandoning it by getting known its very origination. Knowledge of the extinction of suffering makes sighting the post-suffering happiness and the knowledge of the extinction of suffering directs the avenue of the extinction of suffering. By acquiring the knowledge of *Paṭ iccasamuppāda*, transmigrating along the cycle of different realms meets an end.

The perception of ‘I am a man’ is false; ‘he is a male’ is also false and so is ‘she a female.’ Hence, do not long for happiness with the perceptions of ‘man’, ‘male’ and ‘female.’ Because, they are not true but false, with that, be not intimate and the best lies in not longing for enjoying pleasure at that. The ignorant, the illusive or false viewers want to be busy in enjoying pleasure. They say, ‘I am a male’ and ‘she is a female’ and they tend to gain each other. That is, with the concepts of ‘she is a female’ and ‘I am a male’, they enter into wedlock. But, in fact, both the concepts of ‘I am a male’ and ‘she is a female’ are false. In this world, that the concept of ‘I am here’ is false and so is ‘I have.’ In reality, the whole world is false, illusive and similar to dream. It is only the four-noble truth and the knowledge of *Paṭ iccasamuppāda* that stand to be true and pure.

Venerable *Banabhante* says, if some one expresses, “I want to understand Buddhism” then he will have to be equipped with the dept of knowledge on the **Four Noble Truths**. Buddha’s doctrine cannot be not be understood by obtaining Bachelor/Master degrees including that of the other high academic degrees. Having attained the knowledge of Four Noble Truths and *Paṭ iccasamuppāda* and thereby obtaining the Buddha’s wisdom, Buddhism is to be understood; otherwise, it can be not. The knowledge of **Four Noble Truths** and *Paṭ iccasamuppāda* are the wisdom of Buddha. On gaining the

knowledge of **Four Noble Truths**, taking to rebirth is ended. Because, by this knowledge, that the taking to birth in the world causes various sufferings is thereby learnt and that there remains no passion for taking to rebirth. With the attaining of knowledge on *Paṭ iccasamuppāda*, the travelling all through the cycle of different realms thereby gets ended. Those who are ignorant of *Paṭ iccasamuppāda* or the knowledge of ‘cause and effect’ are not finding out their way out to freedom. Buddha, the Enlightened One, having attained the wisdom of *Paṭ iccasamuppāda* at the footage of **Bodhi Tree** and having done the extinction of taking to rebirth along the cycle of the realms, recited the followings with the mind emotionally driven with delight:

*For, the Four Noble Truths ne'er ever seeing,
Travelled I many realms as a helpless being.
Now, that I've met the truth that I sought,
Forever ruin upon Craving have I brought.
Uprooted is the suffering, the arch cause,
No re-becoming now, no rebirth or pause.*

That the repeated rebirth in the cycle of realms is suffering, aggravating and sponsoring of the false view; to reveal this to the *Baka Brahma*, the Buddha said:

*Seeking for 'non-entity' in the world, I find 'entity,'
The 'entity' I found while searching for 'non-entity.'
And so looking for 'Becoming,' did I ne'er,
Giving up craving and attachments forever.*

To the Stream-Winner (*Sotāpaṇṇa*), Once Returnee (*Sakadāgāmi*), Non-returnee (*Anāgāmi*), the false view gets destroyed at its root. But the canker of sense-desire, the canker for existence and the canker of ignorance do not get totally destroyed in them. To the Non-returnees, the canker of sense-desire and canker of false view get extinguished; but they are not also absolutely free from the canker of existence and canker of ignorance. The **Arahants** are completely free from cankers of sense-desire, existence, false view and ignorance. They destroy all the four-fold cankers.

The ordained, intending to attain the fruition of super mundane must all through give up the narrow (wrong) and the evil view. On the arousing of evil view, it will seem to be a pleasure to lead an ordinary life of a family holder by marrying a pretty woman, having undraped the yellow robes. And on arousing of narrow view, an intention will crop up suggesting to drop the ordained life and subsequently having obtained a job, a business or any other profession, in one hand, to continue to enjoy mundanely pleasure and gradually to proceed towards attaining the super mundane pleasure, on the other. Nobody as an ordained can stay in peace so long the evil and mean views are abandoned. You, oh the monks! Be aware of the mean view and evil view and be determined that 'we won't let the mean view and evil view arise in and won't stay at the state of mind affluent in evil view and mean view.

Give up ignorance, craving and clinging. Being an ordained, if you stay with ignorance, craving and clinging, it will tantamount to being a brand of radio that is 'made in Bangladesh' but levelled as 'made in Japan.' That is, outwardly, with the robe you are wearing, you have written 'Made in Japan.' It means, you have promised to the effect that 'I will never stay with ignorance, craving and clinging.' Now, eradicate ignorance, craving and clinging from the core of mind, only then you will become the brand of radio really 'made in Japan.' The radio 'Made in Japan' means a real Bhikkhu in true sense of the term. Bangladesh made but **levelled** as 'Made in Japan' means a fake *Bhikkhu*, a disguised one. At present, most of the *Bhikkhus* are not in a position to abandon ignorance, craving and clinging. They are leading a life similar to that of the 'Bangladesh made radio' but **levelled** as 'Made in Japan.' Ignorance, craving and clinging, if cannot be rejected, the suffering is ascertained and that freedom from suffering cannot be attained, even may be led to words the lower planes. Being devoid of ignorance, craving and clinging, leads to attaining freedom of suffering. You will have to concentrate in the dense wilderness enduring suffering from cold, heat, hunger, thirst, flies and mosquitoes, etc. If the All Knowing Buddha, being a prince, could endure the troubles of cold, heat, hunger, thirst, flies, mosquitoes, etc. why can't you? When I was in the wilderness, as I happened to feel much difficulty, I would

remember the great renounced, like the Buddha, Sāriputta, Moggallana, Ānanda, Mahākassapa, and so on. They, the princes and sons of the rich were, if they could bear the hardships, why shall I not, being hailed from an ordinary family? Thinking thus, I would generate energy in me. Also, I would recall the advice of Sāriputta. Sāriputta said:

*Being in concentration at walking, standing, and at rest,
Gives a monk pleasant look in woods adorning the forest.
Let yourself alone tame your mind,
There's joy in the woods you'll find.*

These are the advice that I would remember in the forest and with this I had been able to stay cheerful and would feel encouraged. I would generate strong energy to stay back in the forest in solitude. You, too, be determined to denounce ignorance, craving and clinging from the mind. Get into the forest, the friendly environment for controlling the mind, and subjugate your own mind, yourselves. At that you'll, having yourself free from ignorance, craving and clinging, be possessors of divine happiness. But if you remain subjugated by greed and craving, you'll not be able to stay in the forest. The Buddha has said, "If already subjugated by greed and craving, it would appear difficult some to stay in the forest." Being overpowered by greed and craving, the mind falls into miseries; it suffers. By then, nothing happens other than leading an unbearable life in the miseries. Since you've been ordained, be frightful to suffering, be shameful of unwholesome things and arouse the eyes of wisdom. In the Buddha's dispensation, the ordained are to fear the suffering and are to get rid of the mundanely suffering. The world is full of suffering, not a dot of pleasure is left out here | thinking thus the knowledge of suffering has to be aroused. Being an ordained, if the world is viewed to be a pleasurable one, then there'll be no peace and happiness in the ordained life. And to them, the hope of attaining the '*Nibbāna*' will be just in vain. The Buddha has said, "The sorts of sufferings that are to suffer in the world are due to the reason of taking to the formation of this body. This body, the bearer of suffering; had it not been taken to such form, then wherefrom the suffering would have grown up?

So, the suffering is to beget in taking to birth; suffering is due to taking the form of the body. Get the rebirth extinct, put an end to the taking form of the body; only then the divinely *Nibbāna-happiness* will be attained.

At the end he continued: You, by the righteous Concentration attain the wisdom on four-fold truth, *Paṭ iccasamuppāda* and on destruction of cankers (*Āsavakkhaya*); at that yours will be the real happiness. With the wisdom of four-fold truth, as the sufferings are visualized; so the means of extinction of suffering is thereby sighted. With the attaining of knowledge on *Paṭ iccasamuppāda*, taking to rebirth and thereby the ‘cause and effect’ of suffering gets extinction. With the wisdom of destruction of cankers, the future path of travelling in the realms gets closed. With my experience I can feel that super mundane pleasure is the only pleasure in Buddhism. Mundanely pleasure is similar to a dream, which is, in fact, better to be termed as suffering. The *Māra* (the Evil One) world is mundane one and the *Māra-free* world is the super mundane one. You leave the *Māra-world* and go to the *Māra-free* world. The *Māra-world* is the one that is dependent, formidable, lack of liberty and no security is there. On the contrary, the *Māra-free* world is the one that is independent, happy, free, frightless and full of security. The states of Stream winning, Once returning, Non-returning, the Arahantship fruition and the *Nibbāna* | attainment of the *sublime Dhamma* of these nine super mundane states of order is the real happiness and secured ones, which is called the *Māra-free* world. The ignorant know neither the *Māra-world* nor the *Māra-free* world. For instance, does a cow moving about somewhere at Banarupa (a central spot of Rangamati) know Banarupa or can it express that it is at Banarupa? Certainly it cannot. Similarly, the ignorant, with the state of ignorance of mind, even being in the *Māra-world*, cannot know it and that they are suffering; they do not know. But the wise know affirming the *Māra-world*; as suffering exists here, will say, “I won’t stay with the suffering rather I’ll go to *Māra-free* world.” | all these get caught in his divinely sighting. Again, the *Māra-world* is called the world of death and the *Māra-free* world is called the deathless world. You leave the *Māra-world* and go to the world devoid of the *Māra* and earn your skill on *Māra-world*,

the world devoid of the Māra, the world of death, the deathless world, the existing world, the world after death, restraint of mind and about the **Samatha-Vipāssana** (Tranquillity & insight/concentration & wisdom). Having acquired the skill over all of these, the divine (*Nibbāna*) happiness is then sighted. Getting skilled means being the wise, being the pundit (scholar); be wise, be scholars, earn scholarly knowledge day by day. The pundits do not get allured with the allurements of the *Māra* nor they get thrilled with delight on any subject in the earthly world.

You stay in the state of mind leading to the *Nibbāna* and stay in the state of mind of the *Nibbāna*. Having the mindset of the *Nibbāna* and the mind pointed on the *Nibbāna*; the *Nibbāna* is thereby attained. Being in a state of mind leaving ordained life, getting married, going in for a job; you will be at hundred thousands of miles apart from the *Nibbāna*. By no means, it will be possible to being near to the *Nibbāna* again. To go to *Nibbāna*, it has to be of *Nibbāna-oriented* mind and stay in the state of mind leading to the *Nibbāna*.

Sādhu !

Sādhu !

Sādhu !

Abandon the anchor-like false view and attachment

Once Venerable *Banabhante*, while expounding doctrinal exposition to the *Bhikkhus* at his residence said, “All things in the world belong to the Name & Form. All visible living beings, creatures, man, male, female, in other words: all beings belonging to the world of living things are referred to the ‘**Mind and Form**’ (*Nāma-Rūpa*). Nothing hereof is in the name like, creature, being, I am, mine, self, etc. If it is viewed, as ‘I am,’ ‘of mine,’ ‘self,’ ‘man,’ ‘male,’ ‘female,’ and ‘being’ or ‘creature’ – it is the false that is viewed. Again, the suffering will continue to increase in viewing, as ‘I am,’ ‘you are,’ ‘he,’ ‘this is’ or ‘that is’ and so on. If you hold the **mind** & form as to be of, ‘being,’ ‘creature,’ ‘man,’ ‘male,’ ‘female,’ ‘I am,’ ‘mine’; subsequently, you’ll beget suffering, be ashamed of and as such, you’ll only do the deed of cheating. The ignorant are incapable of viewing the ‘**mind** & form’ precisely. They, instead of rightfully viewing the ‘**mind & form**’, view them as ‘being’ and ‘individual.’ The realistic characteristic of the ‘**mind-form**’ manifests in the forms of ‘impermanence,’ ‘suffering’ and ‘not-self.’ So long the real knowledge on those manifestations of ‘**mind-form**’, freedom of suffering can never be there. Do not stay contented of what is impermanence, of suffering and exactly of what is not belonging to self. Man, male or female – all these are of impermanence, suffering and impersonality. Therefore, based on the perceptions of ‘I am a male’, ‘She is a female’ the husbands and wives that make the beings enter into the worldly condition is entirely falsehood and nothing but a suffering. Because, on death, the husband will leave behind his wife and the wife will leave her husband one day. On the other hand, the children may also leave their parents in the state of tearful eyes. So, everything in the world is similar to that of ‘hide and seek’ game of the children. Apparently, though it seems to be of real, but in fact, it is false and immaterial; all are impermanent and not belonging to self.

Usually, what is sighted by you, for instance, the living beings, creatures, man, male, female, the communities like the *Chakmas*, *Baruas*, *Marmas*, *Bangalees*, *Japanese*, *Americans* – are all false and be sure of it. Can anybody say for a certain that after death, once again; will he take rebirth to be a Chakma,

Marma, Japanese, Bangalee? No way to say so. Because, that a Chakma of existing birth will again take rebirth to be a Chakma, is not guaranteed to that much extent. So, it is an established fact that as the concept of ‘being’ and ‘creature’ is wrong and so is the case with the nation and race.

Venerable *Banabhante* says: do not stay in the refuge of falsehood. By Staying in the refuge of falsehood or staying with falsehood, you will suffer and also have to be repented. So I tell you, your exact task is to search the truth out. Get the truth searched out and stay with it. Without knowing the truth properly, whatever well-being deed you do, nothing will happen as such. Have you ever seen an anchored boat? If the anchored boat is rowed for the day long, how far will it go? It will not even pass the jetty off. Why? It cannot go because of being anchored. Similarly, whatever the way or method is applied while staying with falsehood without being known of the truth, the *Nibbāna*, under no circumstances can be attained. What is the ‘falsehood’ of the sort? The perception that goes: ‘I am a man’ is a false; the concept of ‘he is a male’ is a false; concept of ‘She is a female’ is also a false; the world is false, longing for pleasure is a false, it will be pleasurable or I am enjoying pleasure – all these perceptions are of falsehood. On the contrary, if the boat is rowed after pulling the anchor off, will the boat move? Of course, it will. Similarly, the perceptions of man, beings, male, female, enjoying pleasure, the existing world – all having been learnt as wrong and that they are left aside; the *Nibbāna* is thus attained.

If the mind inclines to the attachment; wants to enjoy pleasure, as such, be sure that the suffering is imminent. Be non-attaching to the earthly world; as such, the ignorance will disappear letting the wisdom grow up and that you will enable to stay in happiness.

*Freed of desire, hatred, canker and ignorance,
The Arahant is he,
To whom one offers **Dāna**, reaps bumper fruition,
That’s sure to be.*

Destroy the canker, be non-attaching to all objects, and remove the ignorance. Hate to none. The *Māra* will be searching

for a shelter in you. By no chance give *Māra* a room in your mind. Again, the ignorance also looks for a site in the mind; allow not the ignorance, too. If the *Māra* is indulged in the mind, he will mislead the mind. Wisdom cannot stay in the mind if ignorance is sheltered. Do not view an individual in view of the perceptions as ‘I am a male and she is a female.’ Moreover, also do not let the perceptions of ‘I am a male and she is a female’ get into the mind. In presence of the perceptions of ‘I am a man and she is a woman’, the *Māra* will easily have an access to the mind and will not let you be free from suffering. This world is engulfed in ignorance or darkness of ignorance and so nobody is being able to open the eyes of wisdom. The ignorance has blindfolded almost all. So I would say –

*Riddle’s here, riddle’s there and riddle’s everywhere,
Behold! Wherever you intend to, hindrance’s out there.*

Towards the end, he said: Abandon both suffering and pleasure. Because, ‘pleasure’ is a bond and suffering is also a bond. Freedom from both enjoyment and suffering is the *Nibbāna*. Getting oneself confined to happiness and miseries, one cannot get rid of worldly suffering. Promise to the effect that ‘we will not be with the enjoyment and also we will not be with the suffering.’ The living beings lose themselves in pleasure and break down with sad-shaded mind in miseries. Indeed, there are both enjoying and suffering - the duo in this world. In the world, the suffering that is to suffer is the bond of suffering. And the pleasure that is enjoyed is the bond of pleasure. Both of these are bonds. Freedom from both the kinds is *Nibbāna*, which is free from all bondages – the extreme and ultimate-immune condition of all sufferings. Hence, having desire of staying in pleasure, it has to be confined to the earthly world; and also having desire to stay in suffering, it has to be confined to the worldly condition. The householders who live together as husbands and wives; there also exists the rules of duo – pleasure and suffering. As the pleasure does not stay for all the time so is the suffering. They are confined to the bond of well and woes. For, the consequence of temporal enjoyment of pleasure it is only the suffering that aggravates. You abandon the desire of such temporal pleasure.

As such you will be able to get rid of worldly bondage. In this world, by not being confined to the bond of suffering, the *Nibbāna* is thereby attained. So, you must not let the desire go for worldly enjoyment in the mind. You are to attain your own freedom; nobody will be able to free you so long you do not try for yours own.

The tasks that you are supposed to perform are Self-restraining, self-winning and saving own-self. Not to tame others but to tame own-self and winning over own-self should be your actual responsibility in this ordained life. So long own-self is not controlled, controlling others is rather impossible and so long own-self is not saved from the sinuous environment, it is impossible to rescue others.

*Thou know not who thou actually are,
Caught not thy-self, in this worldly bar.
Who stands there to save thou?
To Yama's door! Or ahead go.
Knowing not who's to stay, who's to go?
Being's dream! Building up a nest or so?*

*Behold! Death cycle's spinning! Who's to hold!
Shattered fortune! To set on flames! Young or old!
Truth or Falsehood! Appears as clean as water,
The Dhamma plays dais, deeds check, no barter,
Thy seized chessman falls down through the hole,
There's the Dhamma to judge thy worldly role.*

Sādhū !

Sādhū !

Sādhū !

Having the Māra won and its kingdom passed over, one is to attain the nibbāna

Once Ven. *Banabhante* while dispensing on the Saddhamma at his residence told the gathering of the *Bhikkhus*: You launch a war against the *Māra*. *Nibbāna* will be attained only through fighting the *Māra*. But on the way to the *Nibbāna*, the *Māra* will try to blockade you, will threat in harsh voice and obstruct in many ways. Will you be able to win over the odd situation created by the *Māra*? As venerable *Bhante* repeated the same question, we responded in chorus: “Since we’ve all set for attaining the *Nibbāna*, we’re sure to do so.” Ven. *Bhante* continued: To attain *Nibbāna*, there is no alternative but to combat with the *Māra*. You will have to be heroes, with gallantry and velour; you are to cover the path to the *Nibbāna* by thrashing and trampling down all sorts of allurements, threatening, and obstructions offered by the *Māra*. You are to get the five-fold *Māra* defeated in that war. What is the five-fold *Māra* all about? The fivefold *Māra* is – (a) Defilements, (b) *Māra* of the aggregates, (c) (*Māra* of Karma-formations, (d) *Māra* as a deity and (d) *Māra* as death. The victor of this fivefold *Māra* is said to be the Arahant. At certain point, as Ven. Prajna Bangsha Mahathera respectfully urged Ven. *Banabhante* to explain the *Māra* as a deity. Ven. *Banabhante* then said: The deity *Māra* thinks the meritorious deed to be a pleasure. He, having the meritorious actions done, continues to enjoy pleasure in the realms; he does not want to go to the *Nibbāna*. He says, “Since I’m enjoying pleasure in the world, why shall I go to the *Nibbāna*? On attaining *Nibbāna*, I won’t be able to enjoy pleasure roaming around and travelling from one realm to the other realms.”- Such is the words of *Māra* as a deity. Being imbued in the worldly pleasure, to go mad with enjoyment in divine luxuries is the business of the *Māra* as deity. He encourages the beings in enjoying pleasures and that way causes the hindrance. It was the *Māra*, the deity who invited the Buddha to attain the *Nibbāna*. Because, the Buddha used to forbid enjoying pleasure transmigrating from one realm to the others. Hence, if the Buddha would be living; *Māra*, the deity would have no scope to enjoy pleasure; moreover, it would have no

company in enjoying pleasure. *Māra*, the deity, by fruition of the wholesome merit of the previous birth, became the king of the *Paranimmitavasavatti Heaven*. On displacement of the present *Māra*, the deity, there will be the emergence of another *Māra*, the deity. Business of this kind of *Māra* is to accomplish meritorious deeds and to remain inundated in enjoyments. Attaining the *Nibbāna* is one of the undesirable actions of *Māra*, the deity. It is he who keeps the beings confined to, by showing mundanely pleasures and enjoyment of divinely pleasures. Getting displaced, ruined or getting the beings fallen into the death – are called the *Māra* as death. If it is learnt that such and such person has died today; rest assured it is none but the *Māra* as death has died. Committing to suicide and longing for dying are the business of the *Māra* the death. The *Māra* as death thinks the dying to be of greatness. Many are seen to have said that everything is finished with the death. But such perception is wrong because, after death, if he takes to rebirth, then once again, he will have to suffer. So, where has the suffering ended? It is, only by winning over the fivefold *Māra*, freedom from suffering is attained. You, then, win over the five-fold *Māra*. Those who are distant wanderers, lone wanderers, formless and who tame the mind sheltered in cave; only they will be freed from the bondage of the *Māra*. Keep the mind free from various sinuous thoughts; make the mind calm; do decline the desire; only then will the sweetness of *Nibbāna-happiness* be of yours. The Buddha said:

*He, who is in tranquillity of mind, discarded of desire,
Least is his re-becoming but freed from Māra's shire.*

You go for the concentration of 'Rising and Falling' on five groups of clinging. 'Rising' means growing and 'Falling' means ruining. Having absorbed concentration on five groups of clinging leads to attaining the knowledge of rising and falling. Having concentration in 'rising', the knowledge of rising is attained and having concentration in 'falling', the knowledge of falling is attained. Many *Bhikkhus* of the Buddha's time attained the fruition of super mundane by doing concentration of 'rising and falling.' It is found in the traditional text that a *Bhikkhu* used to practice concentration of 'rising and falling' by the pond.

While concentrating, an ‘Udak-bak’ (Water Stork) was caught to his notice. Then he, forgetting the concentration on ‘rising and falling’ (*Udaya Vyaya*), started uttering ‘Udak-bak’ repeatedly. As the scene came to the sight of another *Bhikkhu*, the concerned bhikkhu humbly brought the same to the notice of Buddha. Then the Buddha said: That *Bhikkhu* is a fool; without having the meaning understood, he is proving his folly by just imitating like a parrot. So, I tell you, you are to be in good acquisition of knowledge in vocabularies. The real meaning of the ‘rising and falling’ is ‘**All in this world are growing and being destroyed**’; thus, having the meaning precisely comprehended on ‘rising and falling’, the concentration is to be exercised. Now, Venerable *Bhante* asked: “Are you going to do like that *Bhikkhu*?” A response in negative came from all. Then Ven. *Bhante* continued: That *Bhikkhu*, for his point of mind had been attracted by the ‘reason’ of stork, he fell into such a situation. You, too, do not get attracted by any of such ‘reason.’ If you get attracted, you are sure to fall to such state. And if you get attracted to a beautiful woman, you will be compelled to abandon the ordained life.

An ordinary fellow or an ordinary monk will not be able to realize *Buddha’s Dhamma*. To understand Buddhism, it requires being in possession of outstanding knowledge. With the academic degrees like being a B.A. an M.A. or a Doctorate, understanding of Buddhism is not possible. This, you must take for a substandard knowledge. So, be with the efforts for acquiring the knowledge on four-fold-truth, *Paṭiccasamuppāda* and destruction of canker. On being acquired the extra-ordinary knowledge of the kind; the *Buddha’s Dhamma* can be comprehended. A move designed to understanding or practicing the *Buddha-Dhamma* will be of suffering-some and seem to be painstaking. As it happens to a handicap person by whom to run up or to dig over a mountain, quite similar to that, for a man of ordinary sense or for an ordinary monk, comprehending the *Buddha-Dhamma* is impossible. Even being wilful, they will not be able to understand and to behave or practice with accordingly. Even being wilful, without acquiring the knowledge of fourfold truth, *Paṭiccasamuppāda* and destruction of canker, *Nibbāna* cannot be reached. Be independent through having the knowledge acquired. The Buddha said

*All that Freedom of self is joyful,
 All that dependence is sorrowful.
 A numerous that a commoner suffers,
 Hard is to surpass all the four cankers.*

A commoner, at the position of an ordinary monk, that is until being in acquisition of extra-ordinary knowledge, cannot attain the *Nibbāna*. He will have to remain subordinate to ignorance, subordinate to desire and as such will have to suffer endless sufferings. The term ‘Yoga’ means ‘bond’ – a word denoting the 4 cankers. It means joining or to get joined. It joins a birth with another birth. For instance, at seeing a woman, a desire gets produced in a man and similarly, at seeing a man; a desire gets produced in a woman. Here, in this case, immediately on seeing each other mutually, there arouses the memoirs of the previous birth and thereby having the desire aroused, they are mutually reciprocating in getting lustrous. Thus, having the memoirs of the past birth arisen, to get the desire of the present time aggravated or to join the lustre of the past birth with that of the present one is the business of the canker of sensual desire. As the case with a piece of wood fallen into the current-full river gets flown away from place to place, similarly, the joiner of the realms joins the beings of one world with the other one or repeatedly joins with the other realms. With regards to sense-desire, the Nature (*Bhava*), false view and ignorance, the ‘Yoga’ is of four kinds. The *Māra-world* is dependent one and *Māra-free* world is independent one. *Māra-world* means the kingdom of the *Māra* and the *Māra-free* world means the kingdom of the *Nibbāna*. Where would you like to be? To be in the *Nibbāna* kingdom is being independent and you will be a personality of extra-ordinary knowledge. I, *Banabhante*, call upon you to go to the *Nibbāna* kingdom leaving the *Māra* kingdom; similarly, the *Māra* is also calling you to go to his kingdom. Are you aware of what else does the *Māra* say about? The *Māra* says, “I’ll let none of you be free; be in my kingdom; enjoy pleasure yourselves; go mad with five sense-desires; no need to be free from suffering.” You must bear in mind that the young girls are the daughters of the *Māra*. The *Māra* sends them well groomed with ornaments and dresses in order to passionate you in the *Vihāra*. Will you go

out leaving the robes, if you are allured at? Many are on their way. Do you know how do the daughters of *Māra* allure you? They come to *Vihāra* having various cosmetics applied and beautifying their bodies, the hair well done and wearing ornaments and dresses. What does that mean you know? Am I being looked beautiful? Is it appealing to you? Isn't it that you are not willing to remain in robes? If so, I am here for you. Just marry me and be a family-holder. If you are in shortage of knowledge, stepping in the trap, you will become a householder leaving the robes – the wealth as worth as that of seven kings' possession (laughter followed immediately after the speech).

Venerable *Bhante* continued: The very purpose of getting ordained is to attain *Nibbāna*, the freedom from suffering. So, you have been ordained; now go for a try to attain the *Nibbāna*. If the 'self', 'mind' and 'sense-desire' are controlled; *Nibbāna* can be attained easily. Do you really want to attain the *Nibbāna*? Those who have taken to *monk hood*; to them, nothing could be the aim other than the *Nibbāna*. They, even at the cost of life cannot get deviated and will never relinquish the ordained life. You examine true & false, good & bad and right & wrong, at that you will be able to attain the real essence of the subject. Those who are ignorant are unable to distinguish truth & falsehood, unable to differentiate good & bad and cannot judge right & wrong. The Buddha has said: "O the wise, do judge the truth & lie in my advice. Accept, if they are true and reject, if they are false. Exactly like that of the Buddha's; do examine my (*Banabhante's*) advice.

Not only those of Banabhante's (as he often mentions himself in the 3rd person), but also of whoever makes speeches or delivers doctrinal advice, do judge the true & false, do judge good & bad and do examine right & wrong. But the ignorant hold the truth as false and the false as truth; the good as bad and the bad as good; the just as unjust and the unjust as the just; the right as wrong and the wrong as the right. Thus the ignorant possess six kinds of faults. They call the 'plant' as 'bamboo' and the 'bamboo' as 'plant.' You must call a 'plant' as a 'plant' and a 'bamboo' as a 'bamboo'; it means, just treat the 'truth' as a 'truth,' the 'false' as a 'false,' the 'good' as a 'good,' the 'bad' as a 'bad,' the 'just' as a 'just' and the 'unjust' as an 'unjust.' Do

not mingle them into the opposites and be sure of saying it properly. If it is done in the opposites, no wisdom will thereby be attained. For instance, if the ‘plant’ is called a bamboo and if the bamboo is called a plant – at this, the truth is never to be settled. On the other hand, the beings of false view want to see the world in the opposite manner. They cannot but become householders with wives and children. They count the marrying and becoming householder with wife and children for happiness. They think it to be happiness in earning a living by doing business, job or any other profession. They cannot stay without marrying. They consider the *Nibbāna* happiness for suffering. Such concepts of theirs are tantamount to saying the ‘plant’ a ‘bamboo’ and the ‘bamboo’ as to be the ‘plant.’ You say the *Nibbāna* to be ‘happiness,’ ‘being householder’ with wife and children as to be ‘suffering’ and view the things like, enjoying earthly pleasure, doing a job, doing business & trade, being charmed in five sensuous desires as the suffering. Then, that will be the right view, wisdom will be attained and you will be able to attain the *Nibbāna* by this right view.

That the greed is the ultimate, *Saṅkhāra* (forming) is an inexplicable suffering; knowing this in real sense of the term, the wise live in the ultimate happiness of the *Nibbāna*. Take for a certain that doing something in the state of mind tainted with greed is a disease. If somebody generates lustful desire at seeing a woman, then be sure of the fact that he has been caught with the disease. He will have to relinquish the sacred life due to the disease. Again, if anybody is firmly willing to relinquish the sacred life; then I will not be able to save him. But during the Buddha’s time, He could do so. For instance, it is seen in the tradition that some *Bhikkhu*, being driven by the willingness of relinquishing the sacred life, presenting himself before the Buddha said, “My Lord, I’ll not be able to continue with the sacred life. I’ve decided for the final to marry a woman and right now I am going to do that.” Then the Buddha told him in the following manner:

*Drowned in fantasizing whirl of a woman,
Soon to get ruined, the holy life of a man.
So, O the wise! Be always on guard,*

*Keep off the woman and walk apart.
Being indulged in woman, on the card,
Must be heading for hell or to downward.
So, O the wise! Step with care,
Stay apart of women's snare.*

The Buddha thus explained the four-fold-truth and soon the concern-ridden *Bhikkhu* attained the Arahantship. What a charisma of the Buddha's wisdom that the *Bhikkhu*, who was to leave the ascetic life, he was now an Arahant! As a result of interpretation of the fourfold truth by the Buddha, the *Bhikkhu* could then come to learn and comprehend the real truth. In him it dawned that being householder is of a 'lie' and suffering is thereby inevitable.

In conclusion, he said: You take the fourfold truth for the unique truth and the rest of others to be of false; then you will attend the *Nibbāna*. For instance, a woman wants to marry you. What are you going to say to her, a truth or a false? It has to be told her that such approach is nothing but of false. Because, only the four-fold truth and the *Nibbāna* are the truth while the rests are false. Thus attaining the wisdom of fourfold truth and the *Nibbāna* is to be taken for the truth, happiness, the pure one and to be the best. And, be in pursuance of attaining the wisdom of fourfold truth and the *Nibbāna*; then you will avail the real peace i.e. the happiness of the *Nibbāna*.

Sādhu !

Sādhu !

Sādhu !

Aspire for higher concentration not for the substandard one

Once, on a certain occasion, during a doctrinal discourse with the *Bhikkhusaṅgha* at his residence, *Ven. Banabhante* said: Do not generate desire towards any ‘Becoming’; even if it gets produced, drop it down immediately. Because, the ‘the process of existence’ like, the planes of Mundane, Heaven and Brahma are not of truth. In fact, nowhere the happiness exists. Again, from those planes, one is sure to get displaced by some day. The Buddha said that all the thirty-one kinds of planes or spheres of existence are of sufferings and false. No ‘becoming’ is a secured shelter. The *Nibbāna* is the only real happiness, which is of truth, liberated, unshakeable and a safe shelter. Destroy the blackened darkness of ignorance. Arouse wisdom in the ignorance; be of right viewing while rejecting the false view; win over the *Māra* army; then you will be able to attain the *Nibbāna*. If the *Māra* army remains there, the willingness will arise there for enjoying in the spheres of existence. The false viewers, even committing to sinuous deeds do think that there cannot be any sin. Ignorance does not realize the truth & false and genuine & imitation. The Buddha, having aroused the wisdom in ignorance established the right view by removing the false view and winning over the *Māra* army, discovered the *Nibbāna*. Idleness, sleep, hunger, thirst, cowardice, sense-desire, abstinence (*Ārati*), doubt, hypocrisy (*Kuṇḍā*), hesitation, profit seeking, falsely earned name & fame, flattery and having involved in taking self-pride while looking down upon or hating others – all these constitute the *Māra* army. At the attack of the *Māra* army, you are supposed to forget the super mundane path and thus having derailed, you are likely to walk along the wrong course. If the mind resides in the sensuous world, fine material world and immaterial world, the *Māra* army dares to attack. The persons, whose mind is above the 31 kinds of planes or spheres of existence, are beyond the reach of the *Māra* soldiers. Hence, they are the happy beings in real sense of the term and free from all sufferings. The sensuous world is the lowest one above of which is the fine material world and yet above is the immaterial world and on top of all sorts of planes is the *Nibbāna*. The sensuous world, fine material world and immaterial world are of suffering

and false wherein no place of independence from suffering. Drive your [mind](#) towards the *Nibbāna* and aiming at the *Nibbāna*, stay in the position of righteous course.

Ven. *Banabhante* urged: You aspire for higher concentration. By not involving the mind in worldly objects, do concentrate yourselves in attaining the [fruits of Stream winning, Once Returning, No Returning and the Arahantship](#). The concentration that is directed to attaining all of them is called the higher concentration. To become a worldly commuter relinquishing the life of ‘going forth’, taking up various business for an earning, to have pleasure in worldly conditions and to long for another rebirth – having shameful in all these is also called the higher concentration. Do not leave a room for the thought of becoming a worldly commuter as husband and wife. Be ashamed of enjoying mundanely pleasures or being lost in five sense-objects. Never go for worldly thoughts. Do not let the thought of ‘male-female’ and other unmeaning thoughts crawl into the mind even by any mistake. And so much so, be ashamed of utilizing if you are offered something. In fact, the offered material should always be viewed in frightful view. Because, producing greed at the offerings, the concerned *Bhikkhu* has to suffer, moreover, may even be leading towards the ‘down course’ or to hell. It is possible to attain fruition of supermundane path provided being shameful and frightful to committing to sin.

Keeping own-self away from all sorts of sins; always be in restraint of yourselves and at that you will be able to reach at the zenith of concentration thus attaining the *Nibbāna*.

Do not be desirous at [four requisites \(Catupaccaya\)](#). Do not long for food ([piṇḍapāta](#)) and [wearing robe of a Buddhist monk \(cīvara\)](#) to none even at the cost of life. Enhance the awaking attitude on consciousness of food measure and restraint of sense-desire. On being restraint of all objects, no unwholesomeness can be grown. You all observe restraint bodily, in speaking, in mind and at everywhere. The Buddha has said:

*Secured is he, who is restraint of all things,
Praised always is he to all human beings.*

If you do not observe restraining, then, I tell you that you

must suffer. He is the happy one in reality, who restrains bodily, in speech and in mind. Do hurry in striving for attaining the *Nibbāna*; do not stay with meanness. No headway is in the meanness; the Arahantship lies in attaining the ultimate headway. What is then the meanness all about? Human is a mean, desire is a mean and so is the clinging. Do not let the mean human, mean desire and mean clinging dwell in the *mind*. Having the *mind* devoid of ‘mean man,’ ‘mean desire’ and ‘mean clinging,’ thus how the happiness is attained. You always stay in the state of mind conscious of knowledge. Holding your mind by the knowledge, you all stay afar from ‘mean human,’ ‘mean desire’ and ‘mean clinging’ as the endless blue is far away from the earth. What is that knowledge? That is the wisdom of four-fold-truth, ‘dependent origination’ and ‘destruction of cankers.’ With the wisdom of all these, not to stay in the *Māra-world* but to reside in the *Māra-free* world is the primary aim of Buddhism. Because, the *Māra-world* is full of sins full of sufferings, full of danger and formidable. You leave the *Māra-world* and go to the *Māra-free* world. Hold your *mind* millions of miles apart from the *Māra-world*. If your *mind* does not reside in the *Māra-world*, there will be no suffering and no fright for sin; only an endless happiness will there be felt at. Then what will be your duty? Instead of keeping your *mind* in the *Māra* kingdom, direct it to the *Nibbāna* kingdom and be there in the *Nibbāna* mind and in the *mind* of *Nibbāna*. On being in the *Māra* kingdom, it has to be involved in the sinuous deeds because the *Māra* always encourages in committing to sinuous acts and even compels to do it. Do you know what does the *Māra* say? ‘I don’t require merit and whoever gets about to perform a meritorious deed, I’ll make it go in vain. Nobody can go to *Nibbāna* leaving my kingdom and whoever intends to go to *Nibbāna*, I’ll arrest him.’

Venerable *Banabhante* continued: During Buddha’s presence, the *Māra* could not make so much headway. It was due to boundless wisdom of the Buddha and the effects of the wholesomeness, the *Māra* had always been in grim situation. Hence, you too, stay under the refuge of wisdom and wholesomeness, and then the *Māra* will be defeated. Be strong with wholesomeness leaving the unwholesome aside. Attaining the wisdom of four-fold-truth, wisdom of dependent origination

and wisdom of destruction of cankers and being strengthened with wholesomeness of the four-fold-truth, stay in conscientiousness.

Being shameful and frightful at ignorance-ridden unwholesomeness, it will be easier to cross the *Māra* kingdom. If you stay in the *Māra* kingdom, you might hold it that you are doing the job of an orderly. Soon resigning from the orderly post, go for the Commissioner-post form of *Māra-free* world. Take note that it is something like being a Commissioner at having been placed in the fruitions of Stream winning, Once Returning, Non-Returning and Arahantship (holiness); and being at the other status is like that of doing the orderly's job. Again, the leading of life as a commoner, I would like to term him to be a *Dhenki Shak* (a kind of edible fern) seller. On the contrary, I would like to term the ordained life well placed in the fruition of super mundane to be the shopkeeper dealing in watches. Which of these looks prestigious and sober? (In response to Venerable *Bhante*'s question) We, all the *Bhikkhus* in a sentence answered affirming the watch business to be prestigious and sober looking. At this, Ven. *Bhante* said: Then start with the 'watch business' leaving the dealing in *Dhenki Shak*. But all cannot afford to do business in watches. Because, dealing in watches, it requires a lot of money. Can a green leaf seller have such a sound fund? Certainly, can be not. On the other hand, to do with the watch business, it requires also being educated. The price of each of the watches needs to be known of and the customers are to be given the cash memo. But in case of green leaf business nothing as such is required. Exactly so, to attain the fruition of supermundane path, it requires boundless knowledge and wholesomeness. Those, who are in short of knowledge and wholesomeness, cannot attain the fruition of supermundane path.

On being at the stage of higher concentration, with higher knowledge, purity of mind, being ambitious and of high thinking, you will attain the *Nibbāna*. You be with the higher concentration, higher knowledge, purity of mind, ambition and high thinking and then go to the *Nibbāna*. Other wise, you will suffer and I shall have to count my teachings to be of a meaningless effort. Is the education in colleges and universities complementary to higher concentration and higher knowledge? It

can never be so. Moreover, such knowledge is an inferior knowledge, inferior concentration and is reckonable within the ambit of substandard longing. So, I estimate the knowledge of the principals and professors of the colleges and universities as to be very meagre and even I view them as to be ignorant. At present some *Bhikkhus* are seen studying in colleges and universities. Such act being perpetrated by them reveals their foolishness. Besides, they are also involved in many activities obviously breaching the *Vinaya* (codes of conduct of the *Saṅgha*). So they may be ascribed to the *Bhikkhus* walking along the wrong course. They, while leaving the happiness of super mundane path, are running after the mundanely pleasure. The mundanely pleasure that once denounced by the Buddha underestimating to be of inferior, in-noble and heinous; whereas, it is they who, firstly, having it denounced, resuming the same back as if licking up the spited spit back into the mouth. I feel ashamed at seeing the *Bhikkhus* doing away with such mean practices. As it happens that the gentlemen, seeing a mad in nude, leave the place turning their heads down in shame.

In conclusion, he said: you get equipped with the wisdom of four-fold-truth and the wholesomeness thereof. Be known of the truth of the four-fold-truth and the superior wisdom; abandon the ignorance and desire in light of the superior wisdom of the noble truth; promote the tranquillity insight unto the superior wisdom. With wisdom of this kind, super mundane pleasure is thus enjoyed. It becomes easy to practice and realize the Buddhism in real sense of the term. In absence of supreme knowledge, it seems that it is rather suffering-some, painful and hard to practice and comprehend the Buddhism. Is it attainable what is painful, suffering-some and of hardships? So, you do the superior concentration; do not go for inferior knowledge of the inferior concentration. Again, if, those (*Bhikkhus*) who concentrate in the wilderness remain busy with the lower concentration, there will remain nothing but to be of no avail. While staying in the wilderness, instead of aspiring for attaining the *Nibbāna*, picking up various memoirs of family life for the topics of daily thoughts, and thereby long for greed-ridden desire and name & fame, then, that also be treated as the concentration of lower category. So, I tell you to go with the higher or superior concentration. Attaining

superior knowledge through superior concentration leads to attaining the ultimate happiness of the *Nibbāna* and the fruition of the real Buddhism is thereby tasted.

Sādhu !

Sādhu !

Sādhu !

Be happy: Discard the narrow thoughts

One day, while addressing to the *Bhikkhu Saṅgha* at his residence *Ven. Banabhante* said: The human beings are suffering due to thinking on the lines that goes: “What shall I do? Where shall I go? Where shall I reside in?” Humans fall into miseries due to the narrow thoughts; get endangered and cannot become free from worldly miseries. So, the narrow thought is the creator of suffering, unwholesomeness and hindrance on the path of freedom leading to super mundane. When there is no narrow thought; there produces no suffering; there can appear no danger and that makes it possible to attain freedom from the worldly miseries. It is observed in the religious text quoting the Buddha to have said to a *Bhikkhu* thinking of narrow thought, “From today on, you won’t think” – such was the advice of the Buddha at which the concerned *Bhikkhu* attained Arahantship. It means that the *Bhikkhu*, on hearing the advice, could set himself free from all sorts of unwholesome thoughts and become free from desire, of no late. Just thinking in the mind, causes to produce suffering, sin and ignorance. So, do not think over anything. That getting free from all designs leads to attaining of the Arahantship – this take for a certain. Whatever is given thought over is called the ‘*citta*’ or **mind**. Thinking over something is to resort to something. In the *Abhidhamma*, it is stated that to think means to get resort to something. The ‘*citta*’ always takes refuge to something as a resort and thereby stays resorted to. ‘*Citta*’ or mind cannot stay without any resort. Citing an example with the pen on the table he said: The pen on the table is the resort, seeing at which with the eyes, the ‘*citta*’ has taken to resort immediately after having seen the pen. Thus, how the ‘*citta*’ arises through the resort. Again, immediately after seeing a female, the ‘*citta*’ of a male accepts it as a resort; and at the sight of a ‘male,’ the ‘*citta*’ of a female accepts it as a resort without delay. You do not stay with a resort. If the ‘*citta*’ hangs from a resort, the *Nibbāna*

cannot be attained. It is the resort that blockades the way to the *Nibbāna*. The ‘*citta*’ cannot reach the *Nibbāna* so long it cannot make a breakthrough. Citing an example, he continued: Suppose, let the book be the resort and then the *Nibbāna*. Now, if the ‘*citta*’ heads for the *Nibbāna*, the book stands as a barrier and holding the ‘*citta*’ back, employs it in drinking the fluid of the resort thus disallowing the ‘*citta*’ to enter the *Nibbāna*. For being absorbed in resort, that the real characteristic of resort is impermanence, thereby it does not allow to comprehend it. So, if the resort is penetrated through and the impermanent characteristic of the resort is understood with the vision of wisdom, then the ‘*citta*’ does not stay in the resort. And when the ‘*citta*’ does not hang from the resort, it enables to reach the *Nibbāna*. But many do not have the knowledge of the resort and the ‘*citta*.’ They do not know as to when and the kind of resort that the ‘*citta*’ takes to refuge; in which direction the ‘*citta*’ is going; what it is doing – all this they do not know. Because, they are all submerged in the darkness of ignorance. As it happens with the mighty pre-monsoon storm that goes with densely dark night of the last phase of the declining moon, nothing appears to be visible, exactly so is the situation with them. If the ‘*citta*’ clings to a resort then suffering must begotten; the ‘*citta*’ gets off the track; it cannot attain the path to freedom.

He continued: Do you know what kind of ignorance is? Not understanding the suffering as of ignorance; not knowing any subject is of ignorance and not having the taste of the Dhamma is ignorance. To understand this, I do not need to go to Sri Lanka, Myanmar or to Thailand. On the contrary, if any wise and pundit *Bhikkhu* comes from Sri Lanka, Myanmar and Thailand, he would have to admit in affirmative by saying: “Yes, it is true that *Banabhante* has really had the taste of *Buddha’s Dhamma* and has already comprehended the *Buddha’s Dhamma* in true sense.” So long I am here, you will not have to go to Sri Lanka, Myanmar, Thailand or no where else. As the case with construction of a building, an engineer is necessary and so inevitable is the necessity of *Banabhante* to practice *Buddha’s Dhamma* here. I am an engineer on no other subjects but on the *Buddha’s Dhamma*. The *Nibbāna* cannot not be attained if there exists the ignorance. Ignorance is the prime obstruction on the

way to the *Nibbāna*. So, leaving the ignorance aside set the ‘*citta*’ on the right path directing to the growing of wisdom. If the ‘*citta*’ runs towards the path of false view, take it for the certainty of suffering. The Buddha, in the *Dhammapada* said: The cruel king, the mighty foe or the fierce animal, as much harm as they can inflict upon; the ‘*citta*’ attracted by the false view does even much more harm than that of any of the formers. Again, in comparison to the help that is extended by the parents, friends, clan-fellow men, and relatives, the ‘*citta*’ that is well set on the right path, does much more help and well being to the person concerned. So, the ‘mind’ may either be friend or foe. If your mind is already set on the right path then it is friend; on the other hand, if your mind runs after the false view, then, you must count it for an extreme enemy. You observe your mind for yourselves whether it is being led along the path of truth or along the path of false. If it is led along the path of truth, it is in the ultimate happiness and thereby the peace will be there; and if it is led along the path of false, you will fall into boundless miseries. The unruly and untameable mind is the extreme enemy of the humans. Whatever the work is done in the state of uncontrolled mind, there occurs nothing but suffering, unwholesomeness and severely unyielding. So, it is your bounding duty to control your own mind. If the mind is in tranquillity, stir and controlled, then one attains the fruition of super mundane path and feels the *Nibbāna-happiness*. But the ignorant cannot put a check to their own mind rather being subjugated by their mind, create unwholesomeness for both the existing birth and the birth after the death and suffer unbearable miseries. But the wise are capable of controlling their own mind. Sāriputta, the personality of great wisdom said:

*Let alone yourself tame your mind,
There lies the joy in the woods you find.*

The real happiness lies in the Self-control, mind control and the control of sense-desire. An untamed ego (manifestation of me, mine, etc.), untamed mind and uncontrolled senses are yielding to suffering and peace interrupting. So, in the present world, so much instability, contention, war, riot and hatred are

seen. Instead of controlling self, all seem to be busy controlling others. The fools do not find own faults. They are always interested in covering their own faults. But they find others' fault as to be quite a big one even if it is trifling. Instead of self-controlling, they want to control others. But without controlling self, others cannot be controlled. In deed, there is no pleasure is with the controlling of others; but the ultimate pleasure lies in the controlling of self.

You lead your mind towards the *Māra-free* world – the real world of freedom. Because, if you let your mind stay in the *Māra-world*; you will have to suffer from subordination, miseries and lacking of security as a result of which, there will be cent percent probability of danger. The *Māra-free* world is independent, happier, free, safe and fearless. The *Māra-world* is the kingdom of *Māra* while the *Māra-free* world is the kingdom of the *Nibbāna*. Do you know what the *Māra* plane is? The deeds that cause the beings remain subordinate in the trio-spheres of sensuous world, the form world and the formless world, is called the *Māra* planes. In the *Māra-world* it has to remain dependent upon both deeds and the Dhamma. But the *Māra-free* world is free from both the deeds and Dhamma. He then wanted to know by asking the question that goes: Do you really want to go to *Māra-free* world? We replied in chorus: “Yes, Venerable *Bhante*, we are, of course, interested in going to the world devoid of the *Māra*.” He continued: Then you all stay in the mindfulness of wisdom by day and night. Being with the wisdom of mindfulness, having the *Māra-world* left, you will be able to enter the *Nibbāna*.

*Tranquillity and Insight, the noble truth path,
Desire, the root of sufferings ends, and aftermath,
When an ascetic that wins over the desire ever,
Meets the Nibbāna and suffering ends forever.*

Venerable *Banabhante* went on saying: In these days, as I go on ‘*Faang*’ (invitation), I find the people getting divided into two groups siding themselves for the *Māra* and for the Buddha. Those who side by the Buddha, are seen being present in the religious gathering, doing the *dāna*, undertaking the ‘*sīla*’, respectfully

hearing the religious [exposition](#) and thereby they earn the wholesome merit of the Dhamma. On the other hand, those who side by the *Māra*, do not get themselves involved in any deeds of '[Dāna](#)', '[Sīla](#)' or the deeds of merit. The people sided by the Buddha; they regard the advice of the Buddha as to be the great; abide by the Buddha's advice and leads their life being idealists with the ideals of Buddha. On the contrary, the persons sided for the *Māra*, for employing themselves in various misdeeds of malpractices and atrocities; as they suffer miseries so they throw others into miseries; they specially encourage others and inspire others in committing to wrong doings. Those, who accept the *Māra* as the happiness; bestow their belief upon the *Māra*'s deeds thinking them to be of pleasure and hear to the *Māra*, are the persons standing by the *Māra*. On the contrary, those, who believe in Buddha, bestow their belief in abiding by the advice of Buddha to be of happiness and having the advice of the Buddha pay heed with respect and become effortful of practicing them properly, are the people standing by the Buddha. By now, as you have already been ordained, you lead a restraining life practicing the '[Sīla](#)', 'Concentration' and 'knowledge'. But it must be noted that the *Māra* will try to mislead you. He will ask you not to pay heed to what *Banabhante* says and relinquishing the 'Going forth' life, will go home and having married thereafter, will become a worldly being. If you become attracted to such allurements of the *Māra*, you will know that you are going to step on the wrong track. I caution you not to be convinced with the allurements of the *Māra*, relinquishing the life of 'Going forth' or by passing an unrestrained life of 'Going forth', do not become passers-by going along the 'down course' or going to the hell. Do you know what is the *Māra*'s aim? It is *Māra*'s aim to obstruct any wholesome deed, to obstruct in gaining knowledge, to prevent from becoming free of the worldly miseries and to prevent from going to the *Nibbāna*. It is rare case to lead the 'Going forth' life in accordance with the doctrine of the Buddha surpassing the obstructions of the *Māra*. For, the force of *Māra* is stronger than that of any other untameable forces. It is not so easily possible to defeat the *Māra*. Yet, if restraining is observed all the time, the *Māra* is bound to get defeated. Those, who are willing to go to the *Nibbāna*, they ought to attain the wisdom

soon and meet the suffering-free *Nibbāna*. The Buddha said:

*Who, is of tranquil in mind, discarded of desire,
Least is his re-becoming and free of Māra's shire.*

He, whose mind is immersed in tranquillity and is free of desire, is absolutely free from all obstructions of the *Māra*. So Buddha has further said:

*Knowing all that realms experiencing through the wisdom,
Have I become universal Buddha winning the Māra kingdom.*

Under the *Bodhi Tree* at *Gaya*, the Buddha has become the universal Buddha winning over the *Māra*. So, all that are willing to go to the *Nibbāna* will have to win over the *Māra*. Without having the *Māra* defeated, nobody can go to the *Nibbāna*. You all soon be effortful to attain the *Nibbāna* defeating the *Māra*. Again, on 'faang' (invitation) the various foodstuff that the devotees offer at their homes, is also to be held as the deeds of the *Māra*. If the *Bhikkhu* concerned take that food in greed, then it is to be learnt that he has fallen into the *Māra*'s trap. In the far past, the deer hunters are said to have been in the use of getting the grass sprayed with sweet liquid of toxic ingredients. The deer, being allured of having the sweet grass, would fall down for being intoxicated. In the mean while, the hunters would catch the deer. Here, in this case, too, the various delicious food items are as similar as that of the sweet grass. If you go on searching for the '*faang*' (invitation) in the houses of the worldly folks then it is to be learnt that you are under subjugation of the sinuous *Māra*. Where will then be your attaining of the *Nibbāna*? Where will then be your effort for freedom? So, without being overpowered by greed, do take your meal keeping the consciousness of food measure on guard. Again, if having the food abandoned as the mark of austerity, the *Māra* is also there with such self-mortification. The intention of the *Māra* is like this: 'if I am at all to have, I will have at my fullest and if I am not to have, I will not take at all. A meagre amount of food is of no use to me; I will die of starvation rather than taking small amount of food.' So, the *Māra* cannot be there if a small amount

of food is taken on consciousness of **food measure**. You do take a little amount of food that is instead of taking heavy diet, you are to take light amount of food. While saving the life-organs, the *Nibbāna* is to attain by practicing ‘*Sīla*’ (morality), ‘Concentration’ and ‘Wisdom’. So, for the sake of saving life organs, food is necessary. It is needless to say that so long the *Nibbāna* is attained; taking a little amount of food is essential. The food, in one way, is supplementary for concentration while it is also an obstruction to freedom. The taking of food in the state of mind devoid of desire tends to be free from suffering while the taking of food in the state of desire-ridden mind causes to fall into endless suffering, let alone getting rid of the miseries.

Whatever the taste and quality of food, be it inferior or superior, be it delicious or of tasteless, if it can be taken in the state of mind devoid of desire, the happiness is attained thereof. Taking food with desire brings no satisfaction rather it causes to accelerate the desire. If there is desire for food, it will have to be busy searching for food all the time. Taking food in consciousness of food measure and in mindfulness devoid of desire helps reducing the desire. Once, I happened to attend a ‘*Faang*’ at one Ranjan Kumar Barua’s house in Chittagong. There I was entertained with various food items of fish, meat, and other delicious food items repeatedly requesting to continue to have more. I had only a little. I told them that they would not be able to make *Banabhante* (me) allured of various foods, because, I was not the pleasure seeking *Bhikkhu*. I did not take to refuge to the life of ‘Going forth’ for pleasure. Being a *Bhikkhu*, getting stuck to voracious eating habit is, of course, a matter to be ashamed of. It is likely that the householders will offer various kinds of delicious food but you are to have a little amount of them. Always be conscious of food measure and keep the sense of the awareness in the mind. As the medicine is taken maintaining the doses prescribed by the physicians; cannot be taken all at a time; so is the case in taking food; being conscious of food measure, one has to take a little amount of food. The desire cannot nest in having a little food; does not stand as the cause of generating the suffering. As there is the danger with not maintaining the doses in taking medicine, similarly, in excessively taking of food leads to the ‘down path.’ So, treating

the meal as medicine, take a little amount of it and at that you will be able to attain the *Nibbāna*, the freedom of suffering.

Venerable *Banabhante* went on saying: Be conscious of food measure in taking meal and be effortful in gradual strengthening of restraining of the sense-desire. You always preserve the awareness and restraining in all subjects. Awareness means ‘wisdom’ and ‘asleep’ means ignorance. The beings of the world are in deep slumber of ignorance. The humans, deities and the Brahmas are all in deep slumber of ignorance. I am trying to wake you up from the ignorance but you, just moving the limbs a little, fall asleep again. Leaving the sleep of ignorance, do with the practicing of wisdom and devote yourselves to the concentration that generates the wisdom. Do the practicing of concentration for twenty hours out of twenty-four hours and by no circumstances, sleep not more than four hours a day. On excess sleeping, the body gets lethargic and concentration does not work in an inactive body as such. As much as it is slept so much will be the idleness. Because, sleep and idleness are friends; if there is sleep, there will be the idleness and if there is idleness, there will be the sleep. For the case with me, at present, I cannot sleep. Since, the idleness and the sleep have long before fled away. You also get the idleness and sleep defeated. The Buddha, the Enlightened One, compared the sleep with that of the imprisonment. You set yourselves free from that imprisonment. At that you will be able to attain progress in all matters. On attaining success over the wisdom on fourfold truth, dependent origination and destruction of cankers, the real happiness is achieved. Those, who are unable to attain wisdom on these, they are to pass through the miseries. The Buddha has said:

*So long the cause of decaying cankers appears not,
O, the Bhikkhus do not believe in this entire lot.*

Hence, till attaining the stage of Stream Winning, nobody is to be trusted. Be he/she a respectful devotee, deity, Brahma, *Bhikkhu* or *Samañera*. Today, though they are all good, ascetic and pious but for tomorrow or three/four years after or for any moment can become a dishonest or sinuous. But those, who are

already placed on the path of supermundane, can never become bad, dishonest and sinuous at the cost of life. It means, their life may get ruined yet they will not do the evil deed. Again, the persons belonging to Stream Winning, Once Returning and Non-Returning have, though achieved the stages of freedom, are not free from the existing birth. After death, the stream enterer gets the ultimate freedom through a process of re-becoming for maximum terms of seven times as human being, the Once enterer takes rebirth as human for once and the non-enterer after having birth to the realm of *Suddhāvāsa Brahma*, attains the ultimate freedom. The Stream Enterer attains one fourth of wisdom and there remains three-fourth ignorance; the Once Enterer attains two-fourth of wisdom and there remains two-fourth ignorance; and a Non-Returner attains three-fourth wisdom and it remains one fourth ignorance; but an Arahant is absolutely free from ignorance, it means the whole of the four is wisdom in him. Those, who are not achievers of the fruition of super mundane, are ignorant of all the whole four. The Arahant can feel the *Nibbāna* right at the existing birth and so their happiness is much more. So, it is also observed in the religious text that the Buddha, for time and again, would ask Ānanda to be effortful of attaining the Arahantship.

At the end he cited the examples for metaphorical comparison from the academic context saying: Attaining Arahant is to pass an M.A. degree, Non-Returner is being a B.A., Once Returner is to pass Higher Secondary and the Stream winner is as like as obtaining the Secondary School Certificate. As the academic career from S.S.C. to M.A. values the ascending order, so is the attainment of super mundane phases from Stream winning to the Arahantship. You, be effortful to attain the M.A. like Arahantship. Having the Arahantship attained and getting all sorts of desire and ignorance extinguished, feel the ultimate happiness of the *Nibbāna*.

Sādhū !

Sādhū !

Sādhū !

Being away of the fool is happiness: Be wise

One day, Venerable *Banabhante*, while discoursing over a doctrinal theme at his residence with the *Bhikkhusaṅgha* said: Being in companionship with the fool is sorrowful. Relinquishing companionship with the fool and not meeting them is of happiness. Take it for a certain that as much time as it goes without meeting a fool, so much causes the well-being. The man, who lives with a fool, is sure to repent for a long period of time. Association with a fool is much more sorrowful and dangerous than that of the suffering entailing from living with the enemy. A fool not only travels on immoral track himself but also advises others to walk along the wrong track and by encouraging others makes them go along the wrong direction. Furthermore, though the fools do not bring any harm instantly, they also perform no well-being deed. A fool is the creator of unwholesomeness of all sorts, perpetrator of sufferings, nonsense and an actor of non-well-being. The fool is considered to be the pioneer among the persons bringing non-well-being and danger. Hence, it is best to avert the fools even on meeting incidentally. Most of the people of Bangladesh are fools and ignorant. Be it Chakma, Barua, Marma and whom else can I cite for more examples. Though they introduce themselves to be Buddhists, yet they are ignorant. The real Buddhists can never be ignorant; to be a Buddhist, it necessitates being wise. The Indian Hindus recently are quoted to have said that ‘the Buddhists in one hand give up and again get attached to enjoyment on the other; the way they practice the Dhamma is not intelligible. For instance, the Buddhist monks get ordained renouncing all the worldly pleasures; again remain busy in the happiness of enjoying pleasure; even at times, they get back to worldly life. But in their religion it is said that happiness lies in the giving up of anything; glory is in the giving up; enjoyment is the root of suffering and the enjoyment is faulty itself. But why do they tend to have enjoyment? Again, many among the Buddhists are found committing to the acts of wrong view. There is the advice to be of righteous view in their religion and the righteous view is said to be the first and foremost organ of the super mundane path to the *Nibbāna*. They are getting much difficulty in becoming the idealist with the real ideals of the

Buddha. The Buddhists do not get indulged in enjoyment but posted for the giving up and relinquishing the wrong-view behaviours getting in the line with righteous view.’ It is the thing that their allegations are now being proved to be correct. But it is the wise persons, who are beyond such allegation.

Venerable *Banabhante* went on saying: Suppose, those who have been coming to the *Vihāra* everyday all have become rich. At dawn, a group of fifty/sixty people, along with their best foodstuffs come to the *Vihāra* and offer the food. No sooner the food gets exhausted, another batch of seventy/eighty people reaches the dining hall with food better than the food brought earlier. Yet after some time another group of ninety/hundred people with the superior most foodstuffs arrives. In this way, let say, five to six groups of people having their best of the bests food and tenaciously begin to make earnest request to take their food; what then will you do? Will you be ready to eat up all? If all the food is taken, the death will be sure. Then there will be the testimony whether you can remain at the firm stance of ‘giving up’. Narrating on the faults of taking excessive food, he put some light on a lesson-worthy story that he had been told by his grandpa. It goes: “I’ve heard my Grandpa saying that an old man named Nikunja’s father (name after the first son, as it is traditionally addressed a married man after the name of his first child) went to an invitation on some day. After some formalities, soon the householder began serving the guests. Incidentally, during the feast, an item of very tasteful curd was also served, among other items. There, the man, Nikunja’s father, for being not able to control the greed after the delicious curd began to take as much possible as he could. At last, he ate much to his fill and so much so, he became incapable of leaving his seat and in an unrest state of physical situation due to abdominal pain, he started rolling. Seeing his serious condition, people called in a ‘*Boidya*’ (Local physician). The physician, however, found no sign of disease in him after examination but took for a certain that it was due to over eating he had developed the situation. The *boidya* arranged Nikunja’s father vomit out what he had ate and thus he was saved. Now, Nikunja’s father, breathing out a sigh of relief, left the place. (All bursted into laughter with the end of the story)

After a pause, *Ven. Banabhante* continued: You start with the gradual enhancement of consciousness on food measure. Do take less food keeping your consciousness of food measure. Buddha used to praise the living in solitude and would advise the monks to practise concentration in loneliness. For, one can lead the mind to concentration in loneliness easily. You sometimes talk much; it proves that many of you have not yet developed the renouncing attitude. On learning the attitude of renunciation, you will come to know that the talking of much is suffering and ignorance. Those, who talk much, utter lying speech also. That is why I tell you to be extra-ordinary and independent and stay in peace and happiness. If you become a commoner, you will suffer; excess suffering will lead the mind towards the sin. Being involved in the unwholesome deeds for having fallen to the allurements of the *Māra*, one cannot become an extra-ordinary. One can only then become an outstanding or independent on having oneself raised above the *Māra*'s allurements. 'An outstanding' means the kingdom of *Nibbāna* and ordinary means the *Māra* kingdom. Those, who are residing in the ordinary or *Māra* kingdom; the *Māra* has confined them to the 'process of existence' by mesmerizing them with greed, hatred and delusion. I am watching that be it *Bhikkhu*, be it *Samaṇera*, be it male or female devotee – the *Māra* has already arrested them all. Hence, none of them is being able to enter the *Nibbāna* leaving the *Māra* kingdom behind. In order to attaining the *Nibbāna*, you all undergo a *Nibbāna*-going training. Do you know what sort of training is it? That is self-control, protecting the mind and controlling the sense-desire. On attainment of self-control, protecting the mind and controlling of sense-desires, the *Nibbāna* training thus gets completed and as such, the ultimate happiness can be experienced. The uncontrolled self, uncontrolled mind and uncontrolled sense-desire are the extreme enemies of humans. For, if the self, mind and sense-desire remain uncontrolled, the consciousness of mind always remains involved in unwholesome actions. It is fruitless to hope of performing well-being actions by such consciousness of the mind. On completion of *Nibbāna* training, having fulfilled the 'Sīla' (morality), Concentration and Wisdom, it is then to take training of the *Nibbāna*. With the process of 'Sīla' (morality), Concentration and Wisdom, if

restraining can be maintained bodily, in speech and in mind, the *Nibbāna* training gets thereby ended. Those who are uncontrolled, by them, the building of good character cannot be expected. On the contrary, those, who are well balanced, cannot be immoral. Again, the knowledge and merit of a person restraint of, always gets increased. They are capable of being staying along the path to the *Nibbāna*. On completion of the *Nibbāna* training, the advice leading to the *Nibbāna* should always be constructed in consciousness. What is that advice? The 37 ‘Things pertaining to the enlightenment’ are the advice of the *Nibbāna*. They are: (a) Cattaro Satipaṭṭhāna (the 4 Foundations of Mindfulness), (b) Cattaro Sammappadhāna (the 4 right efforts), (c) Cattaro Iddhipāda (the 4 supernatural power), (d) Panca Indriyani (5 Super Controlling Faculties), (e) Pañca Balani (the 5 super mental powers), (f) Satta Bojjhanganani (the 7 factors of enlightenment and (g) Atthāṅgiko Māgga (the 8 fold path). If all these 37 ‘things pertaining to the enlightenment’ are once set in the mind, the *Nibbāna-advice* is ended there. It means they know the principles of the *Nibbāna*. After the *Nibbāna-advice*, it has to attain the *Nibbāna-wisdom*. What is that wisdom? It is the wisdom of the destruction of cankers. As soon as this wisdom is achieved, the *Nibbāna* is sighted. That is, having gotten the cankers of all sorts extinguished at the root, the *Nibbāna-pleasure* can be experienced in the existing birth. So I tell you, having completed the *Nibbāna-training*, *Nibbāna-lesson*, *Nibbāna-advice* and *Nibbāna-wisdom*, experiencing the *Nibbāna*, live in the ultimate happiness. Then, nothing will need to be performed. Because, the mind will always remain absorbed in an endless happiness by then. In this way, get all the conspiracy of the *Māra* foiled and defeated.

Venerable *Banabhante* said: It is fact that in present days, due to manifold advancement of science, many age old superstitions and prejudice have been dropped out of the society. But the longing peace of mind or progress thereof has not yet achieved headway. The materialist science is rather getting the mind attracted towards mundanely pleasure. But the real happiness lies not in an object but in the mind. On being fond of enjoyment and exploiting minded, the mind can never remain pure. Again, does the human of impure mind gain happiness? So,

giving priority not to an enjoyable object but towards the peace of mind is the prime duty of a wise person. Again, it is due to advancement of science, I have been given in donation the articles like fans, air-condition machine, tape recorder, microphone, computer, etc in the *Vihāra*. Had there not been development in science, it would have not been possible to make such offerings. But in deed, there is no happiness in them as such. Moreover, if those items are accepted in greedy state of mind and is thereby gotten attachment to them, then after that it would have to be headed for the 'down course.' I, just for the sake of the devotees' happiness, receive these offerings. I tell you to be careful at the point that you will have to be devoid of greed towards the offerings other wise, at dying in the greedy state of mind and as such, subsequently you will be heading for the 'down course', you should not blame me for that. I always advice you repeatedly on the ill results of greed; if you disregard my words and that it will not be my faults. Because, during enemy attack, if no retreat is made though the passage is available then, the passage cannot be held responsible. Exactly so, even after I direct the means of attaining freedom; if you do not follow those directives; will then the fault be with me?

Do not be seeking for 'food' and the '*cīvara*' (robes) even if it comes to the question of ruining the life. During my stay in the wilderness, I wore, old and rugged robe, yet I asked nobody for the new one. But as the Buddha advised, taking something by way of seeking is a symbol of meanness. Similarly, staying contented on the spontaneous offerings of the devotees helps gaining the 'righteous livelihood' of a monk. Being belonging to the 'going forth' if you do not practice the Buddha's advice, then you will have to stay in miseries and if you do not believe in the Buddha's advice, then you will not be able to attain the *Nibbāna*. Since, it is the only Buddha's advice that leads to the *Nibbāna*; not possible on the advice of any teacher. Again, till attaining the *Nibbāna*, you will have to pass life in well and woes. The Buddha has said: Until growing the *Nibbāna-wisdom*, the doubt does not get removed. On attainment of *Nibbāna-wisdom* or the knowledge of removing cankers, there remains no doubt. On the other hand, all sorts of scepticism grow in the body. So, be effortful to renounce the body. It has to take the form of the body

so long the ignorance exists and the body cannot be rejected. It is the ignorance that goes around the universe searching for the existence of happiness. That the body does not belong to self – it cannot understand. Rather it thinks the body as if belongs to self and firmly holds it as own. So, it goes through re-becoming process repeatedly taking the forms of bodies. On the other hand, due to presence of desire it tends to enjoy bodily pleasure. In a sentence, due to ignorance and desire, the beings take the bodily formations of again and again. The task of ignorance is to take bodily formation and the task of desire is to make bodily enjoyment. But on the growth of wisdom, there is no taking of bodily formation and remains no desire to enjoy pleasure. So, if it enables to set the ‘self’ free by generating wisdom in place of ignorance, it is possible to be saved from the whirling of taking to the bodily formation in the realms of the ‘process of existence.’ It is utterly suffering in the taking of bodily formation through the re-becoming cycle again and again. It is from the taking of bodily formation that entails the kinds of sufferings which cause to suffer knowing no bounds as in the cases like birth, decadence, disease, death, bereavement, yelling, unpleasant contact, departure of dearer and the dejection for not gaining the object targeted, etc. If there is no taking of rebirth, it sets free from suffering of all these miseries. It is because of this, the Buddha said in the interrogative that goes: Is it not appropriate to search for the *Nibbāna* for gaining freedom from rebirth? For, even after attaining the happiness of the earthly king and also that of the king of deities, it begets deviated to the taking of rebirth among the poor class again; and not only that but also leads to the lower birth, formless realms and even to the most suffering hell. Of course, yes. I do believe in the words of the Buddha. Because, having enjoyed the royal happiness as king on the earth and as Indra, the king of deities, afterwards, if one is thrown into the hell and has to suffer; then what is the use of enjoying such royal happiness? What is the value of such happiness if, it can be enjoyed for only a short while and then for being thrown into the hell, to suffer for an endless time? So you do not step towards suffering by taking to rebirth. Go for an immediate extinction of re-becoming and the desire; and that you will have the real happiness.

At the end, he continued to say: View the body as an enemy and treat the re-becoming as also an enemy. Take for an example, as some are found saying: ‘Mr. X envies me.’ According to the Buddha, investigation reveals that since there is the taking of the body formation, one is fallen into the fire of other’s zealously. So, the body is the real enemy to the human. On the other hand, as the rebirth meets no extinction; it causes to the taking of body formation; so, be sure that the re-becoming is also an enemy. As there is no enemy in not taking the body formation, so is the case with the re-becoming. So you leave the body and go for the extinction of re-becoming. During my days at *Dhanpata*, I would stay leaving the feelings for the body. My days would pass with one time meal, without bed and sleep. I volunteered to undergo the hot sun, rains and storms in the days of summer, winter and rain. In this way, leaving the attachment to the body, through hardened concentration, I could attain the super mundane wisdom. Without being able to leave the feelings for the body, it cannot be with the concentration in the wilderness. With having an attachment to the body, it appears painful, hard and suffering-some in the forest. Then it makes thinking of self: ‘My body has turned into lean and thin one; am I going to die?’ How can I carry with the concentration, if the body gets weakened? Thinking all these, a weak sense appears in the mind. As a result, the mind does not feel encouraged to remain in the wilderness. So, I tell you to leave the feelings for the body and employ yourselves in concentration for the attainment of the *Nibbāna*.

*Sādhū!**Sādhū!**Sādhū!*

Get your Visa for the Kingdom of Nibbāna

One day Venerable *Banabhante* was delivering speech on doctrinal discourse to the *Bhikkhus* gathered at his residence. He said: You examine the truth & false and knowledge & ignorance. Do not accept anything aptly on assumption. You accept, if it is of truth and of knowledge. On the other hand, just reject it instantly, if it is of wrong and of ignorance. The wise accept the things through sorting out and examining. But for an ignorant, to review and to examine a thing is not possible. Six faults exist in an ignorant. The ignorant say the truth to be a false and the false to be a truth; the wisdom to be an ignorant one and the ignorant to be of the wisdom; the just is to be an unjust and the unjust is of the just. They say the plant to be a bamboo and the bamboo to be of a plant. You, by becoming the wise, do accept what is truth, just and of knowledge. If you achieve success to that regard, you will be in the possession of happiness. Will you be able to testify the truth & false, knowledge & ignorance and just & unjust? If you are wise, then of course, you will be able to and if you are unwise, you will not be able to distinguish. For, the unwise is absolutely ignorant of the sense of truth & false, wisdom & ignorance and just & unjust. Since, you have been ordained, now, you abandon the ignorance and be wise; leaving the false remain posted for the truth and always be effortful to attain the *Nibbāna*. Self-restraining, Mind restraining and restraining of Senses are the supreme duties of the ordained. Restraining means to refrain from committing to sin. Refraining from sin leads to the fulfilment of the '*Sīla*' (morality), '*Samādhi*' (Concentration) and the '*Paññā*' (Wisdom). At that a clear knowledge is thereby generated on what the '*sīla*' is and how '*sīla*' is observed; and a clear knowledge thus grows on what the concentration is and how it is exercised; and also on what the wisdom is, how it is enhanced and multiplied. I tell you all these advice from the knowledge I gained through self-experience, not from the books or from hearing to any message as such. You will have to learn what are the Morality, Concentration and Wisdom. On learning about Morality, Concentration and Wisdom, only then, it is to be filled with the morality, concentration and wisdom. For instance, to eat an orange, it requires to know what an orange is. Without

knowing of an orange, eating an orange is impossible. Just similar to that, it requires knowing properly what morality, concentration and wisdom are all about; otherwise, it cannot be exercised. On the other hand, at the state of having restrained of the self, mind and senses, it is possible to know the morality, concentration and wisdom that can be practiced or fulfilled. So the Buddha said:

*That self-control is the wise Bhikkhu's prime concern,
Being contented in practicing codes of Sīla to discern,
Be of Pure living, not indolent and well being,
For company of an ally's sake go for Seeking.*

The gist of Buddha's doctrine is not to exercise the other's Dhamma (*Māra-Dhamma*), not to be at other's services; but to exercise the *sublime-Dhamma* (*Saddhamma*) and to do own work. If the Dhamma is exercised in greed, envy and delusion, it is then the Dhamma of the other's. Today, almost all have employed themselves in another's Dhamma and at other's services. All are mad in greed, envy and illusion. Those who practice the '*Saddhamma*', they never long for pleasure. Because, the result of pleasure is very painful and seeking for the pleasure leads to falling into miseries.

The consciousness of mind never gets contented. On the other hand, the Buddha has said: 'Hearing the *Saddhamma* is a case of rarity and attaining *Saddhamma* is hard-some. It is not easy to hear the *Saddhamma* and it is never attained so easily. But it is only hearing and attaining the *Saddhamma*, the happiness is gained and the knowledge grows thereat.

To gain human birth is a case of rarity in this world but to gain the chance of seeing the Buddha and attaining the Dhamma is much more the case of rarity. You have been ordained for, you are humans and having entered the Buddha's dispensation, you are exercising the *Saddhamma*. It is the sign of the ultimate fortune of yours. If you were born in different realms other than the human formation, it would have not been possible to do so. You have attained the rare case by taking birth to the human hood and it should be your duty to become the possessors of even more the case of rarity that is seeing the Buddha and attaining the

Dhamma. Will you be able to? Attended all said ‘yes *Bhante*’ in chorus. Then Venerable *Banabhante* began saying: The real happiness is attained in sighting the Buddha and attaining the Dhamma. This happiness is pure happiness – not mixed with the miseries. Sighting the Buddha means sighting the wisdom; gaining *Saddhamma* means grasping the *Saddhamma* at heart, to know, to understand and to acquire properly. Now you can question as to how is then sighting of Buddha and the *Dhamma* attained? It is by the sighting of the eyes of super mundane wisdom, if it becomes possible to remain unattached to all things in the mundanely world; and becomes possible to remain free from all sorts of desires; it is quite possible to have the sighting of Buddha and the *Dhamma*.

*Open out thy super mundane eyes of wisdom and then see,
‘Corporeality groups’ –
sign inauspicious and hatred worthy.
Feelings are full of paining,
groaning, weeping and yelling,
Every moment passes in gist less impermanence
and riddling.*

With the sighting of the eyes of wisdom, get a view over the body as to be impure and heinous object. The body is not worthy to be enjoyed rather it is worthy to be abandoned. Even if adorned with attire, gold ornaments and various cosmetics, the body remains filled with the impure elements. The body always passes off or drains out the impure elements like defecation, urine, cough, spit, mucus of the nose (*siṅgānikā*), dirt, etc. from within. Again, the ‘feelings are accounted to be of suffering. Feelings are mainly of three kinds. For, instance, (i) Bodily agreeable feelings (*Sukha-vedanā*), (ii) Bodily disagreeable feelings (*dukkha-vedanā*) and (iii) Indifferent feelings (*Upekkhā-vedanā*). The ‘*sukha-vedanā*’, though is not presently of miseries but in future it results in suffering. It means, this ‘*sukha-vedanā*’ is turned into suffering and hence, ‘*sukha-vedanā*’ is also accounted to be noble truth of suffering. On the other hand, the

‘*sukha-vedanā*’ is the bondage of comfort and the ‘*dukkha-vedanā*’ is the bondage of suffering; and the getting rid of both the bondages of comforts and discomforts is called the *Nibbāna*. Heavens and Brahmas are the bond of comforts and four ‘down path’ realms are bondages of discomfort or suffering; the human world is the bond of both comfort and discomfort; and freedom from all these bondages is called the *Nibbāna*. It means that the *Nibbāna* can be attained by being free from both comfort and suffering, if the *mind* is not allowed to cycle round the 31 kinds of mundanely worlds. You all surpass the comforts, do not stay in comforts and also surpass the suffering, do not stay in suffering. Take it for a sure that on crossing both comfort and suffering, the *Nibbāna* is attained. Are you aware of the principal aim of becoming an ordained? It is for this purpose of remaining unattached at any circumstances while surpassing both the comfort and suffering. If it happens that no desire is produced in all feelings (*Vedanā*), then the ordained life becomes meaningful otherwise it is not.

You just give up the perceptions of ‘I am’, ‘mine’ and ‘self.’ Do not enjoy the pleasure saying that it is ‘I am’, ‘mine’ and of ‘self’ rather give up the enjoying of pleasure. While leaving the *Māra-kingdom*, be effortful to stay in the *Nibbāna-kingdom*. But it is very difficult to reach the *Nibbāna-kingdom* crossing over the *Māra-kingdom* and it is possible by exertion of hardwork. The *Māra-obstructs* and allures in many ways while crossing his kingdom and does not let one cross his kingdom. Moreover, by getting unwholesome deeds done and throwing into enjoyment, he keeps the beings travelling in the ‘process of existence.’ If in your *mind*, there exists the five like anger, envy, ignorance, ego and wrong view, the *Māra* will keep you in the imprisonment. The *Māra* by anger, envy, ignorance, ego and wrong view, keeps the beings shut in the process of existence and does not allow attaining the *Nibbāna*. If in your *mind*, exist the anger, envy, ignorance, ego and wrong view; the be sure that you are bonded by the *Māra*. Then you will not be able to reach the *Nibbāna* leaving the *Māra-kingdom*. Again, if these five do not exist in your mind, then being freed from the bondage of *Māra*, you will be able to reach the *Nibbāna*. So, I tell you to dispel anger, envy, ignorance, ego and wrong view from you *mind*. At that the

bondage of *Māra* will thereby get ended and having been able to cross the *Māra-kingdom*, you will be possessors of the ultimate happiness.

Lastly, he said: If you are really willing to go to *Nibbāna*, earn the wisdom of four-fold noble truth, of dependent origination and the knowledge of destruction of cankers. The wisdom on these aspects is the visa for going to the *Nibbāna*. You are residing in the *Māra-kingdom* by now. So, to go to *Nibbāna-kingdom*, you are needed to obtain visa. For instance, if a Bangladeshi citizen wants to go to India, it requires visa. Without visa nobody can go legally. Because, citizen of a country, if is to go to abroad, needs visa from the intended country and this is the rule. By defying the law of the land, if some one enters into another country, it is counted for an illegal thresh passing. Soon the concerned person will be arrested and sent to jail. Here, it is exactly like that of the case, going from the *Māra-kingdom* to the *Nibbāna*, it requires attaining the wisdom of four-fold noble truth, knowledge of dependent origination and knowledge of destruction of canker. Without the wisdom on all of these, going to the *Nibbāna* is impossible. Wisdom of ‘Dependent origination’ is the Passport while the wisdom of four-fold noble truth and destruction of canker is the visa to the *Nibbāna*. Once entered the *Nibbāna* kingdom, needs no returning back. So, it does not require enhancing or needs extension of the duration of visa. Because, once entering into the *Nibbāna* kingdom, is not possible to return back again. It is there that by illegal means, going from one country to another country is possible but for the case with the *Nibbāna* kingdom, it is not possible to go there without visa. So, it has to obtain visa to go to the *Nibbāna*, not by other means. You get your visa for the *Nibbāna*; otherwise, you will not be able to go to the *Nibbāna-kingdom*. Having attained the *Nibbāna-visa*-like wisdom of four-fold truth, knowledge of dependent origination and knowledge of the destruction of canker, reach the *Nibbāna* and stay in real peace.

Sādhū!

Sādhū!

Sādhū!

To win the 1st, 2nd and 3rd war to go to Nibbāna

Once upon a time, Venerable *Banabhante*, while dispensing doctrinal speech to a gathering of *Bhikkhusaṅgha* at his residence said: In the Arahantship, the indolence, sleep and restlessness totally get ruined. Those who are not achiever of the fruition of super mundane path, for being the ignorance exists in them, the idleness and sleep do not get ruined. It can be said, the ordinary individuals, for being subordinate to the ignorance, think the idleness, sleep and restlessness to be happiness. So, they give the attitude of idleness, sleep and restlessness lodging in the mind. If the idleness, sleep and restlessness exist, the mind, instead of the wholesome deeds of concentration, runs after the committing to the unwholesome deeds. Because, it is the idleness and sleep that give rise to passive attitude and thus create obstruction in performing the wholesome deeds of concentration. And the restlessness refrains the mind from generating the pointed attitude. As a result, the mind does not get stability in performing the wholesome deeds. Again, the idleness and sleep are said to be bosom friends to each other. Idleness and sleep dwell at mutual sheltering. So, if there is idleness, there is the sleep also. Firstly, the idleness comes and gets the body inactive before the sleep crawls in. When the body gets inactive, the sleep takes it to the kingdom of fast asleep. So, the Buddha termed the idleness and sleep to be imprisonment. As the prisoner in jail cannot act at his own will, similarly, in presence of idleness and sleep, by no way concentration can be exercised properly. The enthusiasm that needs to do concentration, the sleep having the enthusiasm overpowered, brings in discouragement.

Do you know what the duty of idleness and sleep is? It is to obstruct in doing concentration, to lay hindrance in gaining knowledge. So, be known of the fact that the idleness and sleep are the two of the *Māra-soldiers*. If the attitude of idleness and sleep rise in your mind, instantly get them destroyed. Never shelter them in the mind. If the attitude of enthusiasm and energy can be kept awakened, there cannot produce idleness and sleep.

*Be known, the indolence and sleep as being the jail,
Causing hindrance in Concentration and act to fail.*

Venerable *Banabhante* went on saying: The universe is covered with ignorance. Ignorance has submerged the whole of the universe. So, the universe cannot be visible in its real form as impermanence, suffering and of non-self. As the dense cloud covers the full moon obstructing the moonlight so is the ignorance keeps the universe covered. But on arousal of the wisdom, all cover of ignorance gets dispersed. Then it appears not so difficult to recognize the real face of the universe. In words of the poet:

*Say for how long, hides behind the cloud the full moon,
The day that brings storm sweeping the curtain away;
Then the moonlight smiles as before very soon.*

It means, the cloud cannot keep the full moon covered all the time. At time when the cloud moves away, then the light of the moon gets exposed illuminating the earth. Just similar to that of the moon light, for how long will you remain in darkness of ignorance? If you keep practicing without indolence, as the Buddha advised, the ‘morality, ‘concentration’ and ‘wisdom’ then you will not have to remain in dark for so long. Your wisdom will surely arouse in you. Then you will not have to remain drowned in ignorance any longer. By virtue of knowledge, surpassing inauspicious forces of the *Māra* and having the ignorance penetrated, you will be able to acquire the wisdom. So, keeping pace, say with me: ‘we won’t remain in ignorance any more, we’ll arouse wisdom with which, having the ignorance repelled, we’ll be illuminated in the vast light of wisdom. At this, we’ll attain the *Nibbāna*.’

You will have to fight to go to the *Nibbāna*. Do you know what sort of the fight is? Firstly, you will have to fight with the female. It means, I will not enter the worldly life by marrying a woman. Despite hundreds of thousands times temptation of woman, I will not be allured thereby. I will not count the living with wife and children for happiness. I will not maintain any relationship with the woman and I will not produce any attachment at their way of talking, movement, and body language. In this way, if it is possible to reject all the aspects

relating to being closed to a woman; it should be held as the winning in the first battle. If you, for being fallen into trap of a woman and get them married then it should be held that you have lost in the first battle. But the women will try their best to make you marry them. Do you know what will they say? Your father married, then why will not you marry? You must marry. (This made all laugh). But you will have to be on guard so far your determination is concerned. Even at the state of being tempted by the women in various ways, you will have to stay on your stand with firmness of mind. I tell you that your duty is not to be perturbed by the allurements offered by women but having it rejected, to win in the first battle. Winning in the first battle with the women, the second battle is to be fought. With whom could that battle be? Obviously, it is with none but the *Māra*. Because, the *Māra* prevents from gaining the knowledge; from being freed of worldly suffering; from performing wholesome deeds and from going to the *Nibbāna*. It is the work of the *Māra* to encourage doing the unwholesome deeds and to oblige doing the unwholesome or ignorant-biased deeds. Do you know what will the *Māra* say if you plan to go to the *Nibbāna*? He will say: ‘you cannot go to the *Nibbāna*. Keep doing unwholesome and unwisely deeds and enjoy pleasure. There are so many things to enjoy with and do enjoy them, go mad with them. On attaining *Nibbāna*, nothing of these could be enjoyed.’ Surpassing those of *Māra*’s obstructions, saving own-self from unwholesomeness and over all, having the knowledge attained, it is to win the war with *Māra*. At not taking the unwholesomeness for happiness and discarding all the worldly attachments, the *Māra* is thus defeated. After winning the second war with the *Māra*, the third war will have to be fought against the ‘self.’ If there exists the concept of ‘self’ or ‘I am,’ the *Nibbāna* cannot be attained. For, on existence of the perception of ‘self’ or ‘I am,’ the envy thus grows. The function of conceit is to bring in comparison in between ‘self’ or ‘I am’ with other tending to prove own-self to be the greatest. The ego cannot be abandoned so long the perception of ‘I am’ exists in the [mind](#). So, having the ‘self’ defeated the extinction of ‘ego’ is to be made in the [mind](#). When the ‘ego’ does not exist in the [mind](#) the question of ‘I am’ or ‘conceit’ cannot arise. In this way, having brought the extinction to the perception ‘I am’ it is

to win over the 'self.' So, in the first war, winning over female; in the Second war, winning over the *Māra*; with the winning over the 'self' in the third war, the *Nibbāna* is attained. So, again I tell you, for attaining the *Nibbāna*, you are to win over the female, *Māra* and the 'self.' Without winning all these, the *Nibbāna* cannot be attained. Then there will left no option but becoming a worldly fellow by marrying a woman, being involved in unwholesomeness and unwise deeds under the *Māra* and being subjugated by ego to continue to live in various miseries. In order to attain the *Nibbāna*, declare war against the *Māra* with immediate effect. And winning one after another, the first, the second and the third war, stay along having realized the *Nibbāna-happiness*.

He further continued: it is of no use travelling various countries and cities. You will not go for travelling various countries and cities. Be known of the fact that the travelling of different places is suffering. At this, in one hand, as the time for concentration misspent, so it happens to be involved in the various bondages. The eyes and other senses become unruly and at concentration, one-pointedness is not easily gained. So, after returning from travelling various countries and cities, many *Bhikkhus*, having the 'going forth' life relinquished, get married and become worldly fellows. For, the **mind** becomes restless as a result of excessive travelling. And going with concentration in such state of **mind** becomes hardly possible. Gaining knowledge becomes very hard and time consuming. You do with concentration at the same place and at that you will have a good harvest in the **mind**. You will be able to stay in happiness of concentration at one pointed state of **mind**, being absorbed in concentration for day after day and month after month. The Buddha said: "It is not fruit bearing to travel from one place to another place and also it is suffering-some to fulfil different choice of different people. Instead of being indifferent, stay only at concentration for day and night. Do not develop the practice of talking much because, much talking creates different 'ism.' Always keep yourself by the eight-fold noble path. Then, there will be no different opinion and no existence of different ways. Instead of practicing other path, getting straight along the eight-fold noble path, the *Nibbāna* is easily attained. On creation of

multi-faced opinion and ‘ism’, doubt arises in the mind and it appears to be difficult to decide as to which path should be followed. It is to bear in the mind that among the ‘*māgga*’ or path, the greatest is the noble eight-fold path. It is only the noble eight-fold path, along which the *Nibbāna* is attained – not by any other path. You always remain in Tranquillity & Insight meditation. Where there is no Tranquillity & Insight meditation, there is no Buddha’s dispensation. If it is done with mindfulness, the mind is easily checked and the *Nibbāna* is attained. By the practice of mindfulness, the mind is possible to be kept free from unwholesomeness. It is the function of the mindfulness to stop unwholesomeness and produce wholesomeness. So, it is only the mindfulness that can rescue the self from committing to sin. Having rescued own-self from all sorts of unwholesomeness, it becomes possible to rescue others. It can be said that it is the mindfulness, by which the knowledge increases and ignorance declines. By not being in mindfulness, the sin always keeps entering through the six senses. Without mindfulness, eyes, ears, nose, tongue, body and mind may run incline towards the unwholesomeness at any time. Whatever you derive through the six senses, abandon all of them through the mindfulness. On acceptance of derivation, the suffering gets produced. On the other hand, on abandoning the derivations of six senses, there produces no attachment. If someone asks you: “Have you gained happiness by being ordained?” In reply, you will say: “We gain enormous happiness by staying at the state of declination, extinction, restraining, and non-attachment. We decline all sorts of unwholesomeness or ignorance and desire. We bring extinction to the ignorance and desire in the mind. We also refrain from the group of ten ‘*Kilesa*’ or defilements and remain unattached to the ‘five group of clinging.’ At this, we can feel the ultimate happiness. We term the declination, extinction, refraining, and staying unattached, as to be happiness.” Declination of ignorance and desire, extinction of ignorance and desire, extinction of ten kinds of defilements and being non-attached to ‘mind & form’ - only being free from attachment to all these, real happiness is gained. The beings, for not being able to remain unattached to declination of ignorance & desire, extinction of ignorance and desire, refraining from defilements

and ‘five group of clinging, fall into great misery. These are the ones that stand as the ignorance, desire, defilement and ‘group of five clinging’, are causing them suffer all the time.

Towards the end, he said: Be acquired of the higher knowledge on the ‘group of five clinging’ and on the noble truth of suffering; by the higher knowledge abandon the ignorance and the noble truth of desires; have the sighting of the noble truth of the *Nibbāna* extinction with the higher knowledge; and build up the super mundane truth of ‘tranquillity.’ It means, the truth of suffering be know of; the ‘origin of suffering’ be abandoned and the truth of super mundane be taken on concentration. The Dhamma of Buddha will only then be easy to conduct. You conduct the Buddha’s Dhamma righteously; do not conduct the Buddha’s Dhamma in false-hood. But at present days, the number of persons conducting the Buddha’s Dhamma rightfully is less. Most of the persons are conducting wrongfully and falsely. So, they are not being able to reduce the miseries and are becoming victims of miseries in conducting the Buddha’s Dhamma or the conducting of the Buddha’s Dhamma has become possible by hard-some means. If having the fourfold noble truth known and then the Dhamma conducted, only then the Buddha’s Dhamma can really be conducted. To conduct the Buddha’s Dhamma in reality is by no way to suffer from any misery. By dint of the Buddha’s Dhamma rightfully conducted, having the suffering lessened, the *Nibbāna* can be attained. On attainment of the *Nibbāna*, there remains no suffering. Take for a certain that it will be freedom from all sorts of sufferings and is thereby achieved the independence.

You be effortful to be equipped with the ‘Knowledge & Conduct.’ If it can be of ‘Knowledge & Conduct’ you will be superior to the Deities and the Brahmas. Be known that one, who, having been of ‘Knowledge & Conduct’ has attained the *Nibbāna*, is the being superior to the Deities and the Brahmas. How can one then be achiever of the ‘Knowledge & Conduct’? On declination of the perceptions: of nation, community, conceit or pride and indulgence to marrying, can one become the achiever of ‘Knowledge & Conduct.’ Let it be human, deity, Brahma or the *Māra*, nobody can defeat a personality of ‘Knowledge & Conduct.’ As they are capable of prospering for

themselves so are they in making the others prosperous, too.

Sādhū!

Sādhū!

Sādhū!

Be effortful to attain Arahantship – be an M.A.

“Why have you ordained under the Buddha’s dispensation?” – was the question thrown by Venerable *Banabhante* towards the gathering of *Bhikkhusaṅgha* to begin with doctrinal deliverance at his residence one day. He continued: Are you aware of becoming incumbent of the ‘going forth’? It is all for attaining knowledge and to earn wholesomeness. You have been in shortage of knowledge and wholesomeness before getting ordained. So, you have taken to the ‘forth-going’ in order to be strengthened with knowledge and wholesomeness. What is that knowledge? It is the knowledge of four-fold-noble truth, dependent origination and destruction of cankers. And what about the wholesomeness? The wholesomeness is in the earnestness (zeal) of the fourfold noble truth. Among all other wholesome religions exist in the world; the earnest wholesomeness of the fourfold noble truth is the superior most. The ‘forth-going’ life becomes a success on being strengthened with the knowledge and wholesomeness. As a ‘forth-going’, if one cannot earn knowledge and wholesomeness, then as being an incumbent of ‘forth-going’ does not possess any value. Because, it is not an easy task for a ‘forth-going’ personality to earn the knowledge of fourfold noble truth, dependent origination, destruction of cankers and being strengthened with the wholesome earnestness of four noble truth. It is the ‘forth-going’ that has the congenial atmosphere for the growth of such knowledge and wholesomeness. The ordained can easily practice all those faculties of knowledge and earn wholesomeness. For the ordained, there is no such obstruction that may stand on their way to exercising such knowledge and performing the wholesome deeds. For, they are just what the birds in the free sky. The Enlightened One and the like, always praise the ‘forth-going’ life to be the best mean of attaining knowledge and wholesomeness. If you contend for the perceptions like, ‘I am a human,’ ‘he is a male,’ ‘she is a female,’ and ‘I am,’ ‘mine,’ and of ‘self’- then there cannot arise the knowledge of four-fold-noble truth, dependent origination and destruction of cankers. Moreover, if you have in mind to become worldly fellow, the wholesomeness cannot be attained thereat. So, in order to attain the knowledge,

from the [mind](#), the perceptions like ‘human,’ ‘male,’ ‘female,’ ‘I am,’ ‘self’ and ‘mine’ must have to be removed. And for gaining the wholesomeness, from the mind, the desire of becoming worldly being and enjoying pleasure thereof, must be destroyed. On extinction and declination of the perceptions like ‘human,’ ‘male,’ ‘female,’ ‘I am,’ ‘mine’ and ‘self,’ the knowledge of four-fold truth, dependent origination and destruction of cankers are then achieved. On extinction of the willingness for becoming worldly man, the wholesomeness is attained and having possessed the ultimate happiness, the ‘forth-going’ life meets a grand success and it can be said the real intention of being ordained, has thus been filled with meaningfulness. On the other hand, if the knowledge of four-fold truth, dependent origination and destruction of cankers is not attained; the earnest wholesomeness of four-fold truth is not attained; then, how could the main aim of being ‘forth-going’ be a meaningful one? So, be determined of giving a meaning to the ‘forth-going’ life; do not let it go in vain.

Leaving ignorance and unwholesomeness, be the gainer of the pure happiness of the ‘forth-going’ life. Not being drowned in the darkness of ignorance including that of not getting involved in unwholesome deeds comprises the primary duty of the ordained. What extent of the knowledge have you earned by leaving the ignorance? What extent of unwholesomeness have you earned by leaving the unwholesomeness? Examine and see for yourselves. If you find that you have been able to attain knowledge by leaving the ignorance and also have been able to attain wholesomeness by leaving the unwholesomeness; then be sure of the fact that you have passed in the examination. It is not your business to give examination to others. The Buddha has said: “O monks, Examine own self by yourself.” So, you will have to appear at the examination to yours own. How much knowledge has been earned? How much wholesomeness has been achieved? That is your business to testify yourselves with the knowledge. Be sure that if the knowledge and wholesomeness already attained, it would mean that the examination has been a success and if the ignorance and unwholesomeness yet persist, then the examination has been an unsuccessful one. Again, while leaving the knowledge loyal to ignorance if you go back to the

unwholesome deeds by leaving wholesomeness, you will certainly fail in the examination. Be strengthened with the knowledge of four-fold truth, dependent origination, and destruction of cankers and with the earnest wholesomeness of the four-fold truth so that you can pass the examination.

Having the four phases leading to the *Nibbāna* compared to the academic degrees of schools, colleges and universities he said: the supermundane of Stream Winning is like being an S.S.C. (Secondary School Certificate) pass, the Once Returning is an H.S.C. (Higher Secondary Certificate), the Non-Returning is like being a B.A. (Bachelor of Arts) and the Arahantship is being like an M.A. (Masters of Arts). If you attain the Stream winning, it will be the passing of SSC, attaining Once Returning will be like passing HSC, attaining Non Returning will be similar to that of passing B.A. and attaining the Arahantship is to be treated as becoming an M.A. The fact that you have taken to 'forth-going' can be compared to that of taking admission in schools, colleges and universities. The M.A. degree cannot be attained on just having admitted in the school. It starts with the passing of Grade – I and then Grade – II, thus finally leading to achieving the M.A. degree. Just similar to that of the academic degrees, herein (the forth-going life) also, as soon as beginning with the process of gradual motion of the *mind*, gradual conduct, and gradual education practice, the Arahantship cannot be attained. At present stage, only you have just attempted to be effortful in conducting, inheriting and fulfilling of the 'Morality,' 'Concentration' and 'Wisdom.' The multiplication of all these are yet far away. He then jokingly said: Can you individually say in which classes are you reading now? Without waiting for the answers, he continued: Some of you have just begun school life while some may have passed some standards. But none of you, crossing the school bar, has yet enabled to step into the college or university levels. So you soon become diligent and meritorious and crossing one after another classes, be striving to pass M.A. The ultimate and final destination of the Buddha's doctrine is to attain the M.A.-degree-like the *Nibbāna*.

He then further said: you just leave both enjoyment and suffering. You live neither a life feeling pleasure nor a life of suffering in the world of *Māra*. It is the fools, who get them lost

in madly enjoying the pleasure in the *Māra-world* and with great despair, being helpless at the squeezing of miseries, stay in the *Māra-world*. But the wise, viewing the both well and woes as a bond do not get delighted and do not get discouraged in miseries. For, presently, what is felt as enjoyment goes one day and on the other hand, what is felt as suffering also gets ended by some day. Therefore, both the well and woes are impermanent, temporary and of consequence oriented. In this way, having the well and woes abandoned, setting own-self free from the bondage of enjoyment and also freeing own-self from the bondage of suffering, the *Nibbāna* is attained. Both well and woes belong to the world of *Māra*. Living in the world of *Māra*, as one is to stay with feeling the pleasure so is the case with the suffering. But in the world free of the *Māra*, there is neither well nor woes. You leave the world of *Māra* and go to the world free of the *Māra*. During the stay there, you will be able to reject both well and woes. In the world of *Māra*, it has to remain subjugated under the yoke of enjoyment and suffering. So, the well and woes cannot be abandoned thereby.

You, for attaining the *Nibbāna*, control the self, the **mind** and sense desires. Controlling ‘self’ means to win over the ‘self’; controlling the **mind** means to keep the **mind** from all kinds of sins; and controlling the sense desires means not to allow the six senses producing unwholesomeness. Self-winning, **Mind** winning and Sense-desire winning lead to the gaining of the ultimate happiness. So, yours is to win over ‘yourself’ – not winning over others. Self-winning is the real winning. The Buddha said: Self-winning is greater than that of the winning over hundreds of thousands people in the war. For, if the ‘self’ is won, while keeping own-self free from all kinds of sins, the happiness can be obtained. But at winning others, no one can be free from all sorts of sins and that no real happiness is also achieved.

The Buddha said: O the monks! You always stay awakened. Do not be careless, be restraining at taking meal. Then you will be able to attain the fruition of Stream winning, Once Returning, Non-Returning and Arahantship. To remain awakened means to stay with the knowledge. Not to be careless means to stay in a state not throwing own-self into luxury and pleasure. And to be restraining of food means to refrain from over-eating. Those who

are fond of eating much cannot attain the *Nibbāna*. Again, those who are very much pleasure seeking nobody supports with offerings. On the contrary, those who are contented with eating less and abandon enjoyment, all give them offerings. For, with offering to a pleasure seeker, the purity of offerings, having stood as hindrance on the part of the recipient, cannot generate a great yielding to the donor concerned. You, being always conscious of food measure, will have your meal less. Since, the Buddha said, “If it is to attain the *Nibbāna*, there is no way to over act on any subject.” As it is injustice to cause various sufferings to the body by starving, similarly, getting indulged in the heavily taking of food, it does not lead to attaining the *Nibbāna*. You are to compare the taking of meal to that of taking medicine. As it brings death to a patient for not taking medicine, so it is the excessive taking of prescribed doses causes great danger due to side effects. Similarly, staying in starvation by giving up food, as no knowledge is gained, on the other hand, with excessive taking of food, it is not possible to gain knowledge. Hence, take your meal being conscious of food measure thereby letting the life organs saved and having the [mind](#) concentrated, remain effortful for gaining the knowledge.

At the end, he said: Like the increasing phases of the moon, being conscious of food measure and restraining of senses, prosper gradually. Have you watched the moon increasing day by day during the full-moon fortnight? Certainly you have watched. Similarly, in that way, gradually get your consciousness of food measure and restraining of senses increased and widened. Being conscious of food measure and restraining of senses lead to attaining the *Nibbāna-happiness*. Do not be as what the moon of declining fortnight is. If you become like that of the declining moon, your knowledge and restraining of senses will be decreasing day by day. And on becoming devoid of knowledge and sense restraining, the *Nibbāna* will not be attained. If you cannot attain *Nibbāna*, then even being ordained, you will have to pass the life in the sufferings. For, happiness cannot be attained or there cannot be happiness simply wearing saffron robes and having the head shaved. On having placed in the fruition of supermundane path and that the *Nibbāna* is attained, only then happiness is gained. And the ‘forth going’ life meets its

meaningfulness, otherwise not. You, soon be effortful to attain the *Nibbāna*. Having attained the *Nibbāna*, live in the ultimate happiness and do the ordained life a meaningful one.

Sādhū!

Sādhū!

Sādhū!

Give up dealing in ‘Dhenki Shak’: Start with ‘Watches’

On a certain day, while delivering doctrinal exposition to the monks gathered at his residence, Venerable *Banabhante* said: You, by no circumstances, being tainted with ignorance and desire, will go for taking any action, making speech and thinking over an issue. With ignorance and desire, performing of any deed, making any speech and giving a thought over something; is to beget suffering; it produces sin and it causes to fall into the hell. So, you will have to give up heading for doing something with ignorance and desire; you will have to be with the knowledge and devoid of desire and will have to perform deeds, make speech and do with thoughts. With knowledge, being devoid of desire enabling to do actions, making speech and giving thoughts, it enhances happiness, wholesomeness and knowledge. For this, having refrained from doing actions, speech and thoughts with ignorance and desire, having been devoid of desire, it ought to be with the knowledge in doing deeds, making speech and giving thoughts over something. At that it will be easy to attain the *Nibbāna*. If you want to attain the *Nibbāna*, leaving the ignorance, desire and unwholesomeness, be effortful to attain the knowledge, wholesomeness and freedom of desire. Are you aware of *Banabhante*’s advice? Do the things, which give rise to the arousal of knowledge, help earning wholesomeness and tend to be devoid of desire. And abandon the things, which help enhancing ignorance, produce unwholesomeness and arouse the desire. In a sentence, putting an end to the producing of the ignorance, unwholesomeness and desire, having freed from desire, to arouse knowledge and wholesomeness. Take it into account that if the [mind](#) remains attached to ignorance, unwholesomeness and desire, then there is no outlet to be free from suffering. For, the ignorance, unwholesomeness and desire are the world of *Māra*. Freedom from worldly suffering, by no circumstances, can be attained while living in the *Māra-world*. You all strive for acquiring the higher knowledge, higher concentration, high-mindedness and ambition and to stay maintaining the purity of mind. Then you will easily be able to attain the *Nibbāna* by removing the ignorance, unwholesomeness and desire from the [mind](#).

Venerable *Banabhante* continued: Do you know what are the people, who, being worldly as husbands & wives, with offspring, enjoying mundanely pleasures, are doing? They are opening up stalls for selling the '*Dhenki Shak*' (a kind of edible fern naturally available). They are selling them by opening up the bundles on plantain leaves stretched by the roadside. Theirs is a business which is not sober, looks ordinary and of less profit. Out of selling, it may be earned sixty to seventy Taka. On the other hand, it is hard and one has to exert much labour. You belong to the 'forth going' and so you open up your shop and do with watch business. Having your shops beautifully built, import the watches of high priced, developed of sophisticated technology and of beautiful design and then start selling them at the prices of thousands of taka. Dealing in watches, in one hand, is a gentleman business and of sober while profit is also very high on the other. And labour is almost non-existent. But the business in watches is not possible for all. For, the watch business requires having a sound capital. Firstly, it will require lakhs of taka in building up a shop. Then it will require more lakhs of taka in purchasing the watches of high quality in terms of developed technology and design. Again, to sell the watches, the shopkeeper has to be educated. Since, the watch seller has to determine the price of the watches and the customers have to be given cash memo. If not being educated, these cannot be properly done and the business will also not be prosperous in terms of profit. So, the persons dealing in '*Dhenki Shak*' cannot become businessmen dealing in watches. They do not have required amount of capital and they are not educated either. Dealing in watches is referred to the practice of the Super mundane. And the business in '*Dhenki Shak*' is referred to the practicing of mundanely condition. In the super mundane Dhamma, there exists no suffering whatever the kind and it is devoid of desire, independent and ultimate happiness is experienced thereby. But the mundanely condition is desire-ridden, dependent, woe-some and woe generating. Practicing with the worldly condition is to pass life in suffering and freedom of suffering cannot be gained. On the other hand, staying in the *Māra-world* may also be compared to that of doing business in '*Dhenki Shak*'. And living in *Māra-free* world is to be taken for a

resemblance to the watch business. You, instead of living in the world of *Māra*, dwell in the *Māra-free* world. Then you, having abandoned the dealing in '*Dhenki Shak*', will be able to carry on watch business, means you will be able to be developed to the supermundane path.

Accepting the Super mundane path means practicing the well-being path while accepting the worldly condition means following the evil path. Buddha, the Enlightened One, leads the beings from ill path to the well-being path. So, the path, which is directed by the Buddha, is called the path of justice, straight and correct. The Buddha is capable of directing the beings in their millions. As it happens that a guide walks the horses along the right path. So, the Buddha's education by identifying the paths leading to right and wrong, advises to be led to the right path leaving the wrong one. I tell you to resort to the right path as directed by the Buddha and leave the wrong path. The beings, having led along wrong path for being tainted with greed towards lust; attachment to the lust and being ignorant of lust, suffer an endless suffering. You do not develop an attachment to the sensual lust and if it does not generate ignorance towards the sensual lust, you will be able to remain positioned at the right path. This is to bear in the mind; it is only the Buddha's advice with which it can be led along the right path. It is as the result of the Buddha's emergence that the chapter of happiness began. So, it has been said:

*In the world, there opens up a new chapter,
To teach, there comes the 'World Teacher'.
Jealousy, contention will all be forgotten,
Flown with love will the world be gotten.*

The Enlightened Buddha has, for loving compassion, peace and well-being to all the creatures of the world, articulated his doctrine and has taught to search for the ultimate happiness through renunciation. Hence, the Buddha's lesson directs the beings along the right path and is like the greatest remedy to the earning of real happiness. In order to remove differences among the students, I urged in the following manner:

*Brothers all you are, embrace and sway,
Sweep your mind keeping the dirt away.
With joy might there be in all side,
Let peace make you step a stride.*

You remove the dirt of hatred accumulated in your mind. For, with such envious dirt, peace is never gained and happiness never flows in. The doctrine of Buddha's can never be practiced in polluted mind. So, you wash away all the dirt in you. What is the dirt referred to here? It is a unified form of greed, hatred, delusion, conceit, wrong view, scepticism, lethargy, outrage, shamelessness, and dependence – a combination of ten elements jointly known as the dirt of mind. What is called '*kilesa*' (Defilements)? It is '*Kilesa*' by which the mind gets polluted, illness, dirtiness and meanness. The Buddha, in the *Dhammapada* said: As the rust is produced out of iron and destroys the iron, similarly, the dirt that grows in your mind, will destroy you. So, get your dirt in the mind washed off and get yourself cleaned. Get the polluted mind purified. Then there will be possibility of getting spoilt with the polluted state of mind. The Buddha further said: "The dirt accrued out of not reciting the '*suttas*', un-repaired house, characterless woman, lethargic body, the sinuous deeds of previous and existing births and the ignorance – are collectively called the most inferior dirt. O monks! Declining to all these dirt, get your-self free and be purified. As the goldsmith removes the dirt from silver, similarly, a meritorious person will also remove own dirt from time to time. It means, he will bring his mind under his knees. I tell you once again, you, having the dirt of ignorance removed, get the mind purified. The purified mind is the reservoir of all happiness.

You abandon the 'defilements' and 'clinging.' Clinging is the producer of instant suffering. The task of defilement is to continue to cause suffering to the beings. Again, the 'Group of five clinging' also makes the beings suffer instantly. So, 'defilements' – the agent of suffering, should, of course, be abandoned. It is for the same reason, is it not necessary to abandon the 'group of five clinging'? Of course, yes to this perception. The Buddha has said: 'The material-form (*Rūpa*) 'am I not,' 'not of mine,' 'not belongs to self,' 'Feeling (*Vedanā*),

‘am I not,’ ‘not of mine,’ ‘not belonging to self,’ ‘Perception (*Saññā*), ‘am I not,’ ‘not of mine,’ ‘not belonging to self’; ‘Karma-formations (*Saṅkhāra*), ‘am I not,’ ‘not of mine,’ ‘not belonging to me’ and ‘Consciousness (*Viññāna*)’ ‘am I not,’ ‘not of mine,’ ‘not belonging to me.’ Abandon what is not yours. On abandonment of the ‘group of five clinging’ will be of well being happiness for so long. If the ‘defilement’ and the ‘group of five clinging’ cannot be abandoned, it has to suffer a tremendous suffering. People suffering so, may be called the maniac of defilement and maniac of clinging. The defilement maniacs, having committed to the defilement of volition and sins of volition, get involved in malpractices and atrocities. Presently, what we receive as news on theft, robbery, fighting, gunfight, rampage, etc. – are the tasks of a defilement maniac. Again, the clinging maniacs always remain busy in getting all things under their own control for, they hold all the things in the perceptions of ‘I am’ and ‘mine.’ ‘My wife,’ ‘my sons and daughters,’ ‘my wealth and people,’ ‘my land – claiming ownership to that effect is the tasks of the clinging maniac.

You abandon being closed to an ungrateful fellow, a wrong viewer and an inhuman. It is much more misery in living with the ungrateful fellows than that of living in a thorny place. They never recognize the help of a benefactor. The Buddha said: An ungrateful wretch never gains happiness. You do not become ungrateful; do recognize the help of a benefactor. Wrong view leads to the wrong path. It is this wrong view that says the truth a false and the false is a truth; and directs the just as an unjust and the unjust as to be the just. So, an individual of wrong view never gains the truth, just and the essence. An inhuman individual cannot do well being but brings harm. The Buddha said:

*On earth, the inhuman and villain,
To the mice and ants they akin.*

At present, people are just what the mice and ants are. They are not doing any help or well being except bringing harm to one another. It is by their acts tainted with mean mentality, harm is being brought into the country and no progress is seen therefor.

At the end, he said: The *Māra* is the king of sinners. It is the

Māra that gets the negativity produced in the mind of human beings and makes them run after the unwholesome deeds. When the Buddha was at His seat in concentration under the *Bodhi-Tree*, then the *Māra* thought, “If this son of the Shakyas could attain the wisdom; and advised the people, then, my kingdom would get ruined. Hence, I’ll not allow the Buddha to attain the wisdom.” Thinking this, the *Māra* strived at his might to detract the Buddha from concentration by attacking from various directions. But he could not detract the Buddha from concentration rather he met the defeat himself. Even to this day, whoever wants to do wholesome deed, to attain knowledge and to go to the *Nibbāna*, the *Māra* attacks them by posing various allurements and threatening. It is the *Māra* that creates myriads of obstructions to them who aspire for doing wholesome deeds, attaining knowledge and attaining the *Nibbāna*. For, these fall within the purview of the *Māra*’s duty. So, you will have to cross over various obstacles with firm energy. You, instead of getting back, will have to advance like a hero fighter in the war against the *Māra* and having all the ill forces of *Māra* defeated, you will have to be effortful to attain the *Nibbāna*. In this way, getting the ill forces of the *Māra* helter-skelter, be attainders of the ultimate happiness.

Sādhu!

Sādhu!

Sādhu!

Māra lays manifold obstructions on the way to Nibbāna

The other day, while discoursing doctrinal exposition with the monks gathered at his residence, Venerable *Banabhante* said: On the way to the *Nibbāna*, the *Māra* will try to pose a variety of obstructions and threatening. The *Māra* does not let going to the *Nibbāna*. The perception of ‘man’ (I am a man) does not want to go to the *Nibbāna*. On the way to *Nibbāna*, the *Māra* sets barricades, allurements in many ways and by threatening for life, does not let the beings go to the *Nibbāna*. It can be said that the *Māra* is a party to hinder the way to the *Nibbāna* and a party discouraging the man to go to the *Nibbāna*. This, I am telling you from the context of my own experience.

If you stay with the perception of ‘I am a man’ then you will start believing the idea of being in the mundanely happiness. Then you will not be able to attain the *Nibbāna*. On the contrary, having the perception of ‘I am a man’, if you come to learn that possession of such perception is suffering and false, then you will be able to attain the *Nibbāna*. Again, by abandoning wealth, relatives, fame, honour and pleasure, to attain the *Nibbāna* is hard some. Even, on being the lord of vast wealth, it becomes difficult to gain the ‘forth going.’ Looking at one, he said: suppose, if you were an M.A. PhD. from London, among yours own parents, brothers and sisters were doctors, engineers, professors, etc, of highly educated; moreover, if you were having six storey air conditioned building, car, and as a son of the father having **crores** of money, then could you become a ‘forth going’? You could not. For, none of your parents, brothers and sisters would permit you to take to ‘forth going.’ So, I tell you, since you have already gained the ‘forth going’ life, availing the chance, be effortful to attain the *Nibbāna*. Without attaining the *Nibbāna*, if you take birth to a rich, then you will be thrown into the problems of gaining the ‘forth going.’ On the other hand, do you know what does the *Māra* suggest? He says: the blind, lame, deaf, handicap, too old and very low born, all of you become ‘forth going.’ Those of the handsome, well constructed of limbs, young in age and of high born, will not take to the ‘forth going.’ This you do so that you cannot assist the work for developing the Buddha’s

dispensation. So that the Buddha's dispensation becomes dim, the Buddha's dispensation getting spoilt, the reign of evil prevails. But the Buddha forbade giving the 'forth going' to the blind, lame, deaf, dwarf, dumb, bent, handicap, noted thief, robber, loaner, royal servant and [perpetrator of five heinous actions](#) (*pañcānantarika -kammā*). So that none can undermine the ordained; so that nobody can ignore, underestimate and hate the ordained. So the Buddha, in the *Dhammapada* said: To gain 'forth going' is of rare availability. During the Buddha's time, some robbers, for fear of being arrested, took to the 'forth going.' But they did not expose that the Royal Summon was in force against them. In the mean time, they were ordained in the order of the monks. After passing some days, they started talking to themselves: "By taking to the 'forth going', we have done good job, otherwise, alike the other members of our gang, we might have been arrested by the king." Hearing them saying so, the monks brought the matter before the Buddha and the Buddha ordered them to leave the 'forth going' and to go back to the worldly life. So that others could have no ground to blame or ignore the sons of the *Shakya clan* as robbers.

Venerable *Banabhante* continued: The friends are of two kinds. Such as, the honest friends and dishonest friends. The honest friend leads to the right path. With the companionship of a dishonest friend, a good person turns into a dishonest person. So, it is always best to avoid the dishonest friend. As it is said, 'with an honest it is living in the heaven and with a dishonest, all is ruined.' Again, getting in touch with an honest friend, a dishonest turns into an honest also. This day, most of the people may be compared to that of the dishonest friend. The dishonest friends, as they practice immoralities, also they encourage others to conduct the immoralities. The Buddha said: It is the best way to go alone with firm conviction, if no friend better than own or equivalent to own is available. Never go for companionship of a bad friend.

*The Best is to Travel lonely at own,
Needs no help of the fool be of known,
Barring involved in sin; do walk alone.*

Do not associate with a mean, dishonest friend or sinuous

ally. If it happens that a dishonest person suddenly intends to become a friend, situation as such, keep yourself away from him. So, selection of a friend is really a very tough task. If you cannot find out an honest friend, then proceed on like a defeated king or a lion – the king of forest with daring heart. Yet do not go for companionship of a dishonest friend. At that there will be no chance of committing to unwholesome deeds and thereby the **mind** will also have no way to proceed towards the danger.

Do you know what does the *Māra* say? (He says.) Do not stay taking to discipleship to *Banabhante*. Do not pay heed to him; do not believe in him and do not abide by what he says. If you do away in accordance with his words, you will beget miseries and for the life long, will remain deprived of enjoying pleasure. Therefore, go away leaving the closeness to him. And do you know what does he say to me? (He says.) Look *Bhante*, your disciples are not observing your words rightfully; you are, for nothing, giving them ‘forth going’ and suffering undue miseries by advising them. So, let your disciples go. In this way, the *Māra*, with a view to destroying the Buddha’s dispensation, continue hatching clique and conspiracy. Even during the Buddha’s period, he tried to create distance between the Buddha and his disciples. Again, do you know what does the *Māra* do to the devotees while infiltrating into their **mind**? You do not pay to *Banabhante* and do not practice the Dhamma as he says. As a result of conducting the Dhamma, you happen to face mass teasing and denying. And you will become poor in spending the money. Do not invite (faang) *Banabhante* to your own house. In this way, the *Māra* creates various obstructions in performing the wholesome deeds. It is the duty of *Māra* to assist in committing unwholesome deeds, cooperating and encouraging in that direction. The *Māra* tends to obstruct for life in four cases, which are: performing wholesome deeds, gaining knowledge, attaining the *Nibbāna* and being free from the worldly sufferings. He remains effortful in creating hindrances.

You will not cherish longing for becoming worldly beings. Do not believe in human and *Māra* as to be the happiness. If there exists no longing for becoming worldly being; at that there produces no willingness of enjoying pleasure and no belief grows in human and the *Māra* as to be happiness; things as such, I tell

you that the arousing of Buddha wisdom is very much certain. And it is by virtue of that wisdom, attaining the *Nibbāna* will not be so hard or difficult to attain. On the other hand, being involved in the worldly pleasure as husband-wife, there arouses no wisdom of the Buddha's. Are you aware of the wisdom? It is the knowledge of fourfold noble truth, dependent origination and destruction of cankers. Due to lack of such knowledge, freedom of worldly sufferings cannot be attained and it causes to pass life in untold miseries. At that, it causes to enhance unwholesomeness, sinuous and ignorance day by day. Then the existing life becomes unbearable with miseries and the future becomes full of darkness. You, be known of the fact that leading worldly life is meanness, sinuous and of great miseries. Be refrained from the longing of becoming worldly being. Whenever, the longing for being worldly individual tends to arouse, just go for destroying it.

At last, he said: being 'forth going', if no longing for involvement in the enjoying of pleasure exists in the [mind](#), the longing for having married and becoming worldly being meet extinction, as such, the 'forth-going' life gets filled with the ultimate happiness, peace and satisfaction. But on the contrary, the 'forth-going' life, in place of happiness becomes greatly sorrowful. Attaining happiness in ordained life becomes a far-flung matter. Since you have been ordained, do not stay under subjugation of the ignorance and false view. Staying with the ignorance and false view, your 'forth-going' life will be of fraudulent and the gaining of 'forth going' will prove to be of fruitless. You conduct the 'forth-going' life as the sinless one, then, you will be possessors of the happiness. On the other hand, in conducting the fraudulent-'forth-going' life, instead of good result, will only produce unhealthy outcome. You, taking refuge to the knowledge and truth, relinquish all sorts of mundanely happiness and attachments. On being capable of abandoning happiness, pleasure and attachment, the *Nibbāna* is then becomes easily achievable. As such, the very aim of being 'forth going' becomes meaningful; the 'forth-going' life properly gives out good results. The real, the ultimate fruition of the *Nibbāna-happiness* in Buddhism is thus gained.

Sādhū!

Sādhū!

Sādhū!

Be effortful to attain an outstanding knowledge

One day Venerable *Banabhante* was discoursing to the monks gathered at his residence. To begin with, he said: So long the knowledge of fourfold truth is not attained, the monks will remain subject to objection. They are to act various **disciplined** (*Vinaya*) performances with regard to the objection. Bear in mind that if the consciousness stays in sinuous deeds and if the sin is considered to be happiness, it will lead to being objected with. If there remains no unwholesomeness in the consciousness and sinuous volition, then it can be freed from objection. Again, always being in the objection, the life meets the end in performing the **discipline** (*Vinaya*). So, you be effortful to attain and realize the knowledge of fourfold noble truth. Then, it will not have to have been objected and as remedy, it will not need to continue to perform the deeds of **discipline** (*Vinaya*) all the time. This is the safest arrangement and with this the real happiness is attained. Be affirmed that being objected is suffering. Soon be effortful in abandoning that suffering. The Buddha has taught the *Saṅgha* to stay resorting to the ‘morality,’ ‘concentration,’ and ‘wisdom’ in other words, the middle path, instead of practicing comforts of pleasure and self-mortification. The process of sensual pleasure and self-mortification is a mean, sorrowful, in noble, and sinuous – just a process against attaining the knowledge of truth. So, it has been said, by practicing sensual pleasure and self-mortification, it only tends to produce sin, creates miseries and enhances ignorance. At not being able to abandon sensual pleasure and self-mortification, there will be the increase in the ignorance and desire day by day. And the mind, for being tainted with ignorance and desire, flows with unwholesome deeds. So, the process of sensual pleasure and self-mortification is the main hindrance to the attaining of freedom of suffering – the *Nibbāna*. On the contrary, the two extremes if not practiced, the meritorious happiness gets enhanced; having the wrong perceptions removed, the knowledge gets thought of, enhanced and multiplied; and it makes possible to attain freedom of suffering – the *Nibbāna*.

You, having the sensual pleasure declined, practice the sinless ‘forth going.’ By conducting sinless ‘forth going’, instant

happiness is gained. Do not observe the ‘forth going’ with slackness. Slack observation of ‘forth-going’ life, in place of yielding good results, rather produces ill effects. As an arrow that is wrongfully handled wounds the hand, similarly, the ‘forth going’ conducted with slackness, defames the life relatively to a large extent. And it is quite right that no polluted ‘morality’ can be of a great yielding in the world. So, the ‘forth going’ conducted with slackness is attracted towards the attachments.

Do not stay with the perception that goes: ‘I am a man,’ ‘he is a male,’ and ‘she is a female.’ These perceptions are all rooted to the falsehood and only of delusory vision. If the ‘group of five clinging’ (corporeal) is viewed by having divided, then no existence of beings in the forms of ‘man-male-female’ is begotten. Searching for the existence of these perceptions is carried out due to the ignorance and it is called the wrong perceptions. At this, only the ignorance and wrong view get aroused and enhanced. Various sufferings are produced out of the ignorance and false view. If, there, in the consciousness, have already aroused the ignorance and wrong view, then you will have no way but to beget suffering.

You, having the perceptions of ‘I am a man,’ ‘he is a male,’ and ‘she is a female’ destroyed, keep exercising the sublime Dhamma while removing the ignorance and the wrong view.

Venerable *Banabhante* said: Conduct the righteous Dhamma and abandon others’ Dhamma and be positioned with own service while leaving the services of others’. What is the sublime Dhamma (*Saddhamma*)? **The sighting of fruition of the supermundane *Nibbāna* is called the Sublime Dhamma (*Saddhamma*).** This, you are to note that the performing of all those meritorious deeds for the sake of gaining the planes of Heaven and Brahma also belongs to the Others’ Dhamma. With an exception to that of the fruition of the *Nibbāna*, the other meritorious performances may be incorporated with the Others’ Dhamma. To remain positioned with wisdom is called the **own business** while staying under subjugation of ignorance is called **others’ business**. The ignorant always follow the others’ Dhamma and do others’ business but the wise exercise the sublime Dhamma and perform own business. Today, I see that all are busy performing others’ Dhamma and others’ business. They

are passing their days in happiness, delight and rejoicing in performing others' Dhamma and others' business. But, one day, their happiness, delight and rejoicing will prove to be of false. They will have to pay for performing others' business and others' Dhamma in miseries, full of sorrows and in sadness of heart. There is no possibility of gaining something through performing others' Dhamma and others' business. It is like the water of 'willow-the-wisp' created in the desert of the existing birth – as is viewed only to be a delusive happiness. You, keeping the ordinary knowledge aside, be effortful to gain extra-ordinary knowledge. The said extra-ordinary knowledge is the knowledge of fourfold noble truth, dependent origination and destruction of cankers. With this knowledge, performing of others' Dhamma and others' business get stopped and the real happiness is attained.

According to the Buddha's doctrine, a person of B. A./M. A. or a person with a Doctorate degree is not held to be an educated person. Those, who have already attained the knowledge in details on the 37 things pertaining to the Enlightenment (or requisites of the Enlightenment), are only called the educated. What are those requisites of the Enlightenment? They are – the four Foundation of Mindfulness, the four Right Efforts, the four Roads to Power, the five Spiritual Faculties, the five Mental Powers, the seven Factors of Enlightenment and the Noble Eight fold Path. Knowing all of these requisites of the Enlightenment and being capable of realizing them, it enables attaining the extra-ordinary knowledge. On acquisition of knowledge on these, the ignorance cannot remain there. If the ignorance does not exist, the 'forth-going' life can be passed in peace and happiness. But in lacking of the knowledge on the requisites of the Enlightenment, the 'forth-going' life becomes unbearable. I have heard many monks saying: 'I am suffering a lot, it would have been better if I could die.' From this utterance, it is evidential that at present, many monks are ignorant of the knowledge of 'requisites of the Enlightenment.' For instance, Brikshajit Bhikkhu and Akshayananda Bhikkhu, for being ignorant of the knowledge on the 'requisites of the Enlightenment', also have now taken to the worldly condition. At present, with regard to their conduct, I have classified them into 3 classes. They are: (a)

Those, who simply, leaving the ‘forth-going’ life become worldly persons, (b) Those who, being at the ordained situation, having involved in affairs with woman, go on elopement and then leave the ‘forth going.’ and (b) those, who do not leave ‘forth going’ but are involved in adultery with women and pass a defamed and colluded life. Those, who leave the ‘forth going’ straight may be said to be a little bit better than that of the other two categories. Because, since they do not have the required knowledge to remain with the ‘forth going’, it is correct for them to leave the way of living. But being with ‘forth going’ without knowledge, and getting involved in sinuous acts is a great injustice. The leading of such polluted ‘forth-going’ life only leads to the ‘down path.’ At this, in one hand, as the ‘forth-going’ life of own gets spoilt, similarly, stain of false defamation also falls on the Dhamma, on the other. They are as good as poisonous germs under the dispensation of the Buddha. Observing the situation of those *Bhikkhus*, I advice you not to abandon their companionship. If you stay in their association, you will also have to do those three types of actions. As the good brinjals get rotten with the ones already rotten and are sold at the inferior price along with the rotten ones, so is the case with the *Bhikkhus* of ‘morality’ living with the *Bhikkhus* of ‘immorality’, in which the *Bhikkhus* of ‘morality’ do not get due honour.

You follow the path and conduct the conventions and customs as used to be practiced by the Buddha, *Sāriputta*, *Mahākassapa*, *Ānanda* and the like. At present the way of living and principles followed by many a *Bhikkhus* are not correct, they are passers-by of the wrong course. So I tell you, the path of rules and conventions followed by the Buddha, *Sāriputta*, *Mahākassapa*, *Ānanda* and the like is the only possible way to attain the *Nibbāna*. So I tell you –

The path following which the great nobles gained righteous vision,

Follow the same quietly letting the life be meaningful for the reason.

Venerable *Bhante* said, the ultimate aim and object of the Buddha’s doctrine is not gaining the Heaven and the planes of

Brahma. Rather taking birth in the planes of Heaven and Brahma is also accounted for a suffering. Bringing extinction to all sorts of greed and destruction of cankers, to attain the *Nibbāna-happiness* is the ultimate aim of the doctrine of the Buddha. Hence, it is only with the doctrine of the Buddha by which the *Nibbāna* can be attained. By following or practicing other religions, up to the Heaven or the plane of the Brahma can be attained. To attain the *Nibbāna* becomes hardly possible. The belief of attaining the freedom of suffering with the principles followed by the Non-Buddhists except the Buddha's doctrine is called the 'Attachment to mere Rules & Rituals' (*Sīlabbata-Parāmāsa*). On attainment of Stream Entering, the Attachment to mere Rules & Rituals gets destroyed. This 'Attachment to mere Rules & Rituals' (*Sīlabbata-Parāmāsa*) is a great sin. It is the bearer of suffering and the firm conception of falsehood against the truth. Again, to the Stream Enterers, *Personality-belief* (*Sakkāya-diṭṭhi*), Doubt, envy and *Stinginess* (*Macchariya*) get ruined. They do the things like staying in companionship of the honest personality, hearing to the Saddhamma, thinking through knowledge and exercising the Saddhamma. The Stream Enterers always observe these four Do's. They, even for the life, do not accept the association of a dishonest person; do not hear the others' Dhamma, do not share with the ignorance and do not practice others' Dhamma. The purity of mind and High Ambition is the signs of '*Saddhā*' or faith. With sheer faith, it is possible to attain the fruition of the Stream winning. During the Buddha's period, devotee, the great, *Vishakha* did also attain Stream Winning by virtue of the sheer faith she had developed.

The Sangha (Monks in congregation) may be classified in to two classes, such as *Sammati Saṅgha* and *Paramaṭṭha Saṅgha*. Those, who have attained the fruitions of super mundane path, means, the Stream Winning, Once Returning, Non-Returning and the Arahantship are called the *Paramaṭṭha Saṅgha*. Those who have not attained the fruitions of the super mundane path, in ordinary situation have simply gained the 'forth going' (pabajjā) and are recognized by the Sangha are called the *Sammati Saṅgha*. The *Theras* are of three kinds, namely, the *Jāti Thera*, *Dhamma (Paramaṭṭha) Thera* and the *Sammati Thera*. Those of the age-old are called Jati Thera; those, who have attained the fruitions of

the super mundane path are called the *Paramaṭṭha Thera* and those who are aged of ten years in ‘forth going’ situation and are recognized as *Thera* by the *Saṅgha*, are called the *Sammati Thera*. The term ‘*Thera*’ means old or being an old. Some are old in age; some are old in super mundane knowledge and some are old in age in respect of ‘forth going’ period. In purview of the Buddha’s doctrine, all these three kinds of olds are called ‘*Thera*’. The *Jāti Thera* and the *Sammati Thera*, could not have been able to set themselves free from all sorts of suffering by destroying ignorance and desire. So they are subordinate to the pleasure and suffering. The *Paramaṭṭha Theras* are completely free from ignorance, desire and clinging and having brought extinction to all sorts of sufferings, stay in the ultimate happiness. So, it is seen that the recognition from others can be obtained on being *Bhikkhu* or *Thera*. But for attaining the *Nibbāna*, it requires individual efforts. It means, one has to earn one’s own freedom of suffering – the *Nibbāna*; nobody can get the *Nibbāna* attained. The Buddha said: ‘I am only the advisor; the effort is yours.’ The Buddha has advised and encouraged on the eightfold noble path – the super mundane path leading to the *Nibbāna*. Those, who are willing to attain the *Nibbāna*, have to walk along the path. Without walking along, it will not be possible to reach the goal so aimed for. Suppose, I have given you the ‘forth going’ or I have ordained you but you are to attain the freedom of suffering, yourselves. I cannot give you the freedom of suffering *Nibbāna*. If it had been possible by one to give the *Nibbāna* to others, the Buddha would have given the *Nibbāna* to all. Nobody would then have to fall into the worldly sufferings. Again, if the Teacher is already attained the *Nibbāna*, the disciple cannot share the *Nibbāna-happiness* so attained. And if the disciple attains the *Nibbāna*, the Teacher cannot inherit the *Nibbāna-happiness* from the disciple. Bear it in the mind that on acquisition of the *Nibbāna* by one, no other person can have the share of it. The *Nibbāna* is not just an object of what a *Saṅghāti bowl or robes* are, which can be given to the sharing with others. So, the attaining of the freedom-of-suffering *Nibbāna* depends on own efforts. If knowledge of the eightfold path is gained through employing energy and firmness, then the *Nibbāna* is attained. At the end, he said: We gain the Buddha’s advice and teachings

from the *Tipitaka*. During Buddha's time these could be heard from him. But by now, except the *Tipitaka*, from nowhere the advice and teachings of Buddha can be gained. So, I value much in preserving the parts of the *Tipitaka*. But without proper conduct or practice of those teachings and advice of the *Tipitaka*, knowledge will never be attained. For attaining knowledge it requires proper study and practice of the advice and teachings of the *Tipitaka* preserved here. Gaining knowledge on fourfold noble truth, to know and understand the fourfold noble truth precisely, are the main objectives of the advice and teachings as written in the *Tipitaka*. Because, on attainment of knowledge about the fourfold noble truth and on understanding of the fourfold noble truth; the *Nibbāna* is attained. And to attain the freedom-of-suffering *Nibbāna* is the final and the ultimate goal of the doctrine of Buddha. What is the gaining of knowledge of the fourfold noble truth? It is to understand the sufferings due to 'group of five clinging' with the knowledge of noble truth; to decline the ignorance and desires with the knowledge of noble truth; to sight the *Nibbāna*, the extinction of suffering with the knowledge of noble truth; to construct or being in the Tranquillity-Insight-super-mundane truth. On attaining the knowledge over these factors, the highest and the ultimate aim of Buddha's doctrine – the *Nibbāna-happiness* is attained and with this end, the studying of Buddha's teachings and advice as written in the *Tipitaka* finds its meaning.

Sādhū!

Sādhū!

Sādhū!

Do not stay attached to the ‘Group of five Clingings’

The other day, on the occasion of expounding doctrinal deliverance to the Congregation of the *Bhikkhus* at his residence, Venerable *Banabhante* said: If you being in the state of ignorance, stay with the perceptions of ‘I am a man’ and with the *Māra*, then you will not be able to comprehend as to what sort of happiness could be gained. On arousing and existing of the knowledge of the fourfold noble truth; and having precise comprehension of the four-fold noble truth leads to gain the real happiness. On the failure of attaining fourfold noble truth, dependent origination and destruction of cankers, the ‘forth-going’ life becomes sorrowful and unbearable. And to continue properly with the ‘forth-going’ life appears to be hard some. But if it happens to be possible to refrain from enjoying pleasure as being ordained; if the concepts like ‘I am a man’, ‘he is a male’ and ‘she is a female’ and as also ‘I am,’ ‘mine,’ and the ‘self’, then the ordained life goes in happiness. Again, on acquisition of the knowledge of the Four Noble Truths, dependent origination and destruction of cankers, having the ordained life meaningful, to attain the *Nibbāna* becomes easy. What is that knowledge? They are – the knowledge on the existence of ‘suffering’, knowledge on the ‘origin of suffering’, knowledge on the ‘extinction of suffering’ and knowledge on ‘way of the extinction of suffering’ – the knowledge on these Four Noble Truths. The Ignorance (*Avijjā*) causes karma-formation (*Saṅkhāra*), Karma-formation causes consciousness (*Viññāna*), Consciousness causes Mind and Form (*Nāma-rūpa*), Mind and Form causes six faculties (i.e., five physical sense-organs and mind) (*Salāyatana*), Six faculties cause the contact (sensorial and mental) (*Phassa*), Contact causes sensation (*Vedanā*), Sensation causes desire (thirst), Desire (*Taṇhā*) causes clinging (*Upādāna*), Clinging causes the process of becoming (*Bhava*), the Process of becoming causes birth (*Jāti*), the Birth causes decay (*Jarā*), death (*Maraṇa*) – the detail knowledge on twelve factors (*Nidāna*) or Round the rebirth.

Knowledge on 4 kinds of cankers, like the Canker of sense-desire, canker of existence, canker of wrong views and the canker of ignorance. On the other hand, practicing Buddhism with

ignorance, desire, clinging, it is sure to begotten the sorrow. In the presence of ignorance, desire and canker, the conducting and practicing of Buddha's doctrine is impossible. Because, in real Buddhism, there is no room for the ignorance, desire and canker. Real Buddhism is free from all sorts of ignorance, desire and canker.

The 'group of five' clinging is manifested in two categories. They are – (a) those, who have attained the fruition of the super mundane, they view the 'group of five clinging' as 'impermanence', 'suffering' and 'non-self'. They do not produce any sort of endearing, lustrous love or love within the 'group of five clinging' and do not stay attached to the 'group of five' clinging. So, they are capable of staying in the ultimate happiness. (b) Those, who are not attainders of the super mundane fruition, the commoners, they view the 'group of five clinging' as to be permanent, happiness and of self. They, having aroused endearing, lustrous love and sense of love within the 'group of five clinging' stay attached to the 'group of five clinging.' They, due to holding reverse view, continue to suffer. So, you take the 'group of five clinging' as to be of impermanence, sorrowful and non-self. Do not arouse any endearing, love, closeness within the 'group of five clinging.' At this you will be able to stay in the ultimate happiness. On the other hand, if you are able to hold the 'group of five clinging' as to be of impermanence, sorrowful and of non-self, you will not be fascinated at any beautiful woman and also at sighting a woman, the sense of feeling tenderness and prettiness will not occur. It means, as it usually happens that certain weakness works in between male and female and they get charmed at seeing each other. Since you have taken to the ordained life, now you will have to employ your efforts in attaining the *Nibbāna*. You always are to view the 'group of five clinging' as impermanence, sorrowful and non-self. Renounce the 'group of five clinging' as being impermanence, sorrowful and non-self. If the 'group of five clinging' is abandoned, well being happiness will prevail for a long time. The attachment to the 'group of five clinging,' an endless suffering having produced thereby, continues to make suffer. So the Buddha has said:

*One who loves clinging – loves the sorrow ever,
By loving the sorrow ceases the way and ne'er
Gets rid of suffering thus the Buddha says,
Avert 'group of five clinging' O'the wise.*

Having viewed the 'group of five clinging' as being of impermanence, sorrowful, non-self and impure; do not generate the sense of endearing, lust and love. Rather generate the sense of declining and be effortful to attain the *Nibbāna*.

Venerable *Banabhante* says: If you want to stay in the world of *Māra*, then the *Nibbāna-happiness* will never be attained. Staying in the world devoid of the *Māra*, then the *Nibbāna-happiness* is attained. Once, at time, some Mr. Talukder asked Ven. Aggavansa Mahathera: "O the venerable, where is the *Nibbāna-happiness* experienced?" None among the congregation of the *Bhikkhus* had been able to reply to the question. In reply to the question as to where the *Nibbāna-happiness* is experienced, it is to be replied that if the [mind](#) stays in the world devoid of the *Māra*, then the *Nibbāna-happiness* is felt. It is only the world devoid of the *Māra*, where the *Nibbāna-happiness* is possible to be experienced. It means that it is impossible to feel the *Nibbāna-happiness* so long the [mind](#) remains in the *Māra-world*. If the [mind](#) is shifted from the *Māra-world* to the world devoid of the *Māra*, the *Nibbāna-happiness* is only then felt. It is because of this reason that the Buddha advised to do the '[Tranquillity & Insight](#).' The '[Tranquillity & Insight](#)' is the only mean to lead the [mind](#) from the *Māra-world* to the world devoid of the *Māra*. To do with the '[Tranquillity & Insight](#)' means to do own deeds with wisdom. If the [mind](#) stays in the world of the *Māra*, it causes much misery. In the *Māra-world*, whatever the meritorious deeds or other sorts are performed, all are of sin and unwholesome. You give up all those performances and remain effortful to attaining the *Nibbāna*. Because, in the attaining of *Nibbāna* or being in the world devoid of the *Māra*, it requires performing neither the meritorious deeds nor the any deed as such. Whatever meritorious deeds or actions are performed in the world of the *Māra*, all are designed to exercising of the others' Dhamma and the business of others. On performing others' Dhamma and others' business, it is not possible to attain the *Nibbāna*. You

practice with the Saddhamma while leaving the others' Dhamma and others' business. By practicing the Saddhamma, the *Nibbāna* is attained. The Saddhamma means own Dhamma and doing own business. The effort for the wisdom of fourfold truth, dependent origination and destruction of cankers is called own business. To have the sighting of the *Nibbāna-happiness*, the attaining of the Sublime Dhamma is called Saddhamma. Others' Dhamma and Others' business are always worthy to be rejected. For, they all belong to the *Māra-world*. In a sentence, the effort for attaining own Dhamma is called own business. If your [mind](#) stays in the *Māra-world*, whatever you do, you will earn only the sorrow. Since, the fruition of the super mundane path and the *Nibbāna-happiness* cannot be attained in the world of the *Māra*. Moreover, the Dhamma of the Buddha's cannot be conducted in real sense of the term. As such, the happiness cannot be felt in following the Dhamma of the Buddha. It can be said that the world of *Māra* is not congenial for practicing the Dhamma as preached by the Buddha.

Having indulged in enjoying with the perceptions of 'I am a man,' 'he is a male' and 'she is a women' and longing for happiness through conducting sinuous actions, it leads to staying by being dependant in the *Māra-world*. So, you reject the perceptions of 'I am a man,' 'he is a male,' and 'she is a female' then, you will be able to reach the *Nibbāna*. In the kingdom of *Nibbāna*, there is not any perception such as 'I am a man,' 'he is a male' and 'she is a female.' And with the removal of the perceptions as such from the [mind](#), the real taste of Buddhism or the *Nibbāna* can be had. You, having the real taste of Buddhism, become effortful to attain the *Nibbāna*.

He then continued saying: Do not remain covered with ignorance or stay as being ignorant. On staying as ignorant, there the desire towards the earthly world will crop up and misery will have to be suffered. Then the life, in unbearable miseries will cry out. You always stay with the knowledge. The Buddha's advice is: 'to stay as a blind though having the eyes; to stay as a deaf though having the ears; to stay as a dumb though having the knowledge; to stay as a weak though having the strength and to stay as death though having the life.' The *Nibbāna* is attained on being capable of staying at such state of order. It is the

knowledge when it refrains from having a glance at any visible object that attracts the eyes. Similarly, to decline a sound before getting into the ears; to pacify the force before getting attempted to apply; to refrain from doing all sorts of actions as a dead man – this way of refraining from all these actions is called the wisdom. You stay at this state of order as a blind, a deaf, a dumb and as a dead man. Can you be so? If you can, then be known that you are wise. It is possible to the wise to always be restraining of as being so. But the ignorant always fail miserably to hold on with restraint. The Buddha said: The wise, if sees vast happiness at the cost of rejecting a least amount of happiness, of course, denies the least amount of happiness without any hesitation. The mundanely pleasure is the least happiness and the super mundane pleasure is the vast happiness. The wise do not let the vast happiness pass off at the cost of least happiness. They become in the possession of vast happiness leaving the least happiness as spitting out. But the ignorant are incapable of leaving the least happiness. So, they can never become in the possession of the greatest happiness. But it is true that the least happiness is easily attainable. On the contrary, for the greatest happiness, it requires firm gallantry. So, you renounce the mundanely pleasure for the super mundane happiness and generate velour in you to achieve so. The happiness that comprises husband-wife, sons-daughters, wealth-property, honour and fame is known as the mundanely happiness. Happiness like this contains ninety-nine percent of miseries and only one percent is happiness. The happiness that is accrued out of attaining the fruitions of super mundane path is called the super mundane happiness. In the super mundane happiness, the happiness contains in hundred percent. It can never be a compound one having any amount of miseries. The mundanely happiness is polluted and impure but the super mundane happiness is of holiness, free from defilements and pure one.

At the end he said: You decline enjoying comforts. Getting involved in enjoying pleasures leads to suffering miseries. Having longing for pleasure in mind, the [mind](#), being busy in seeking for the pleasure, suffers endless miseries. You, according to the advice of the Buddha, stay following the principle: ‘enjoying pleasure is suffering and renouncing is happiness.’

Bear in the mind that it is only by following the advice of the Buddha that the *Nibbāna* is attained. In the worldly condition, the desire for the expected happiness enhances – it never meets the extinction. Without the advice of the Buddha, teaching of the Buddha, and attainment of the Buddha's knowledge, gaining the *Nibbāna* is quite impossible. Excepting to the advice of the Teacher Buddha, according to none other else's advice, the *Nibbāna* can be attained. In attaining the *Nibbāna* there is no alternative to the Buddha's advice. The beings intending to attain the *Nibbāna* must be led in accordance with the Buddha's advice and Buddha's teachings. You, being led as per the advice of the Buddha, stay in the state of ultimate happiness.

Sādhū!

Sādhū!

Sādhū!

Ignorance, Desire, Clinging, Defilements, Group of existence, Spheres and Elements are the causes of sufferings.

One day Venerable *Banabhante*, in a doctrinal exposition to the *Bhikkhusaṅgha* at his residence said: If you want to go to the *Nibbāna*, you cannot be in the worldly condition maintaining the relation as husband-wife and sons-daughters. Your duty is not to back to the householder situation and not to view a woman as a female. Again, you are to reject the concepts of ‘I am,’ ‘mine,’ and of ‘self.’ According to the Buddha’s doctrine, ‘I am’ or ‘self’ is the principal obstruction to attaining the *Nibbāna*. By saying ‘I am’ tends to grow wrong view. On arousal of the wrong view, the *Nibbāna* happiness cannot be believed. In presence of the false in the [mind](#), dwells the Māra. And the Māra, on the way to the *Nibbāna*, obstructs in various ways and causes hindrance in attaining the freedom-of-suffering *Nibbāna*. Above all, by some way or the other, it does not allow attaining the *Nibbāna*. To obstruct on the way to the freedom-of-suffering *Nibbāna* and to create hindrance are the tasks of the Māra. Do you know what does the Māra say? Why to attain the *Nibbāna*; so many varieties of things worth of pleasure in the worldly condition; do enjoy all those enjoyable objects. What is the value of life without having thrown in to enjoying pleasures and comforts? There cannot be any comparison to that of the happiness of worldly condition under the bondages of husbands-wives, sons-daughters, relatives-close persons, property-wealth, and honor-dignity. There is enough space of time to employ efforts for the *Nibbāna*; so remain busy in the happiness of enjoying pleasure. It will be of depriving from enjoying pleasures in enjoying all those things if the *Nibbāna* is attained right now. You do not get allured at such allurements of the Māra. For, such temptations of the Māra, are as false as the willow-the-wisp of the desert; though visibly seems to be of happiness, consequently an endless misery is begotten. Since, in your mind, there is the string of Ignorance, Desire, Clinging, Defilements, Group of existence, Spheres and the Elements for which you are suffering miseries. Had they not been existed, no suffering would then have been suffered. What is suffering? What is the origin of suffering? What is the extinction of suffering? What is the way to extinction of

suffering? Not knowing all these is called the ignorance. Not having the taste of the *Dhamma*; knowing about none of the subjects is called the ignorance. The task of ignorance is, having a visible object covered, not to allow knowing the exact characteristics, seeing and understanding it as it is. The ignorance is just what the layer of cornea, which by pulling a black screen cover the sighting of the object. The ignorance tends to grow the faith in viewing the impermanence as permanence, the suffering as happiness and the ‘non-self’ as of ‘self.’ So, the ignorance is similar to that of the layer over the eye of wisdom. But the strength of the ignorance is mighty enough in performing the unwholesomeness and sinuous acts. Ignorance is the root of all unwholesomeness. Where there is sin and unwholesomeness, there is the ignorance. The longing for gaining and having pleasure is called the desire. The desire gets thirsted of the thing longed for repeatedly. There is no ending to the longing of desire; if one is fulfilled; another one breeds forth. In order to quench the thirst for water by taking salty water, as it enhances the thirst so the desire does. The desire is classified into three kinds. They are: (i) **Sensual-craving** (*Kāma-taṇhā*), (ii) **Craving for existence** (*Bhava-taṇhā*) and (iii) **Craving for non-existence** (*Vibhava-taṇhā*). Being tainted with the five cords of sensuality (loveliness, sound, smell, taste and bodily impression), the lustrous longing for the pleasure of worldly condition is called the **Sensual-craving**. The desire of having rebirth again and again in the ascending order from one plane to another plane and to continue to enjoy pleasures is called the **Craving for existence**. The up-rooted desire that is the desire due to having been eradicated is called the *Vibhava-taṇhā* (**Craving for non-existence**). In order to get rid of the miseries, suicidal tendency or committing to suicide is also inclusive of the *Vibhava-taṇhā*. The firm grasping of attachment is called ‘clinging.’ The task of clinging is to make the acceptance of the desired object holding with firmness. As a snake searches out a frog and holds firmly in its mouth so is the case with the clinging. The clinging is classified into four kinds, such as, (i) Sensuous Clinging, (ii) Clinging to Views, (iii) Clinging to mere Rules and Ritual and (iv) Clinging to the Personality belief. Having the desire that grows out of ‘*Rūpa*’ and the Five Cords of sensuality firmly held is clinging. To hold the

desired subject as of permanence, happiness and wholesomeness and grasping the opinion with firmness is Clinging to views. Considering the desired object to be of fragile and for their permanency, to observe rules and ritual is called the Clinging to the rules and ritual. The state of grasping the trend with tenacity on the Five groups of existence or on the perceptions of 'I am,' 'mine,' and of 'self' is called the Clinging to the Personality belief. It is the thing, by which the **mind** gets defiled, becomes ill-ridden, sick-ridden, mean, narrow and polluted – the state of the sort is called 'Defilements.' The 'defilements' are of 10 categories, such as (i) Greed, (ii) Hate, (iii) Delusion, (iv) Conceit, (v) Speculative views, (vi) Skeptical Doubt, (vii) Mental Torpor, (viii) Restlessness, (ix) Shamelessness and (x) Lack of Moral Dread. These defilements have been rendering various sufferings to the beings in their journeys from one birth to another birth. On the other hand, to obstruct in performing the process of 'morality' 'concentration' and 'wisdom, including that of doing with all the wholesome deeds, is the act of these defilements. The '*Khandha*' or Group of five existences denotes the (i) Corporeality group (*Rūpa*), (ii) Feeling group (*Vedanā*), (iii) Perception group (*Saññā*), (iv) Group of mental formation (*Saṅkhāra*) and (v) Consciousness group (*Viññāna*). It is regarded as a giant tree with stem, branches and leaves. Similarly, the group of five '*khandha*' or 'Existence' is an expressed form of a being or personality, which is the combination of 4 Elements of *Rūpa* (**Extension, Cohesion, Heat, Motion**), *Vedanā* (Feeling Group), *Saññā* (Perception Group i.e. the primary concept), *Saṅkhāra* (Group of Mental Formations: By the early experience, which can be known separately by way of comparing or differentiating), and *Viññāna* (**mind**, the reservoir of mental processes). The resort that goes in conjunction of eye-consciousness and form spreads out elsewhere is known as the Sphere. Sphere means the place of origin or the plane of origination. For instance, the origination of eye-consciousness is a combination of eye and form. Similarly, Ear-consciousness is the combination of hearing and sound; nose-consciousness is the combination of smelling and odor; body-consciousness is the combination of body and impression and mind-consciousness is the combination of the senses of mind. In this way, with the help of sphere, the origination of

‘*Viññāna*’ takes to the resort in conjunction of eye-consciousness, senses and form (group of existence). With regard to the spiritual sphere Eye, Sound, smell, tongue, body, mind; and form, sound, odor, taste and bodily impression, the outer sphere, the sphere is of 12 kinds. Since, for being introduced at their respective places, they are known as the Elements. It means that they bear carry their own characteristics and so they are elements. The elements are of 18 kinds. They are- eye element, ear element, odour element, tongue element, body element, mind element, eye-consciousness element, body-consciousness element and mind-consciousness element. In the rules of these 18 kinds of elements, the fruits of suffering yield in the worldly condition. Being free from ignorance, desire, clinging, defilement, group of existence, sphere and elements – the *Nibbāna* is attained. The real happiness is thus achieved.

Venerable *Banabhante* said: In the worldly condition, all are crazy after the willingness for enjoyment. You stay away from enjoying pleasure. On willing to enjoying pleasure, you will fall into various miseries. The ignorant cannot see that they run after the pleasure only to invite an endless sorrow and miseries. Their willingness for pleasure never brings in well being. For, the person mad in pleasure never takes aback in performing unwholesome and sinuous deeds. Moreover, real happiness cannot be attained in enjoying pleasure and the object of pleasure is not the real gist or essence and even not the real object either. Rather the willingness for the object of pleasure gets the way to well being closed. On the other hand, by enjoying comforts and pleasure, satisfaction can never be derived. Rather, the beings are to die before the ending of the willingness for enjoying pleasure. But the beings do not hear the stepping of death for being employed in the thoughts of enjoying pleasure. But the death, by getting there in time, never misses to fulfill its aim. Hence, you, counting the enjoyment of pleasure for a matter of shame and fright, give up enjoying pleasure. By giving up enjoying pleasure, you will be able to rescue yourselves from getting with performing the unwholesome deeds. On getting own-self free from enjoying pleasure, the *Nibbāna-happiness* is also attained – the happiness, once attained does not require any other happiness. In the fluid of freedom, by then, the mind-consciousness gets

wetted in bathing the vastness of contentment. Hence, to achieve the real happiness, there is no alternative to the *Nibbāna-happiness*.

You win over the ‘self’ or yourselves. Win over the perceptions of ‘I am a man,’ ‘he is a male’ and ‘she is a female.’ Win over the Māra i.e. the [mind](#) attached to pleasure. For, the ‘ego’ arouses, if there is the perceptions of ‘I am’ or ‘self-ism’ in the [mind](#). The perceptions of ‘I am,’ and ‘man-male-female’, if exist, there crops up the ignorance. And the Māra or the willful mind always having employed in miscellaneous deeds gets confined to the whirling of happiness and miseries. The beings, for longing of enjoying the pleasure, leaving the fold of pleasure and miseries, cannot realize the gist and the truth. It may be said, it is due to the influence of the Māra; the ‘beings’ are being subjected to suffer ‘well and woes.’ Hence, it is to attain the *Nibbāna* by wining over the ‘self,’ ‘man’ and the *Māra*, You also, for gaining freedom from falling prey to the hands of all kinds of sorrows and sufferings, having won over the ‘self-man-Māra,’ stay in the ultimate happiness of the *Nibbāna*. Being at the state of having relations in husband-wife, son-daughter, relative-fellowmen, vast wealth (such as multi-storied air conditioned building, high quality vehicle, millions of money) and leading a life with fame and dignity may be termed as nothing but simply a mundanely happiness. For, there exists no contentment in such happiness and real happiness is not gained at such. Pleasure and luxury bring nothing but miseries in delusive form of happiness. In enjoying with wealth and pleasure, there is not even a meager amount of happiness. It is by the renunciation that the real happiness is gained. So I tell you, not to cast the hope of happiness in racing after the enjoyment. On being effortful in gaining of trifling mundanely happiness, you will not be able to attain super mundane happiness. For, by following substandard method, no greatness is achieved; by following the greatest, the greatest is achieved. It means, in meanness, no course of upward foregoing is achieved; it is the upward foregoing that the Arahantship is attained. The Buddha said that the path of enjoyment of pleasure is one while the path to the *Nibbāna* is another issue. The two are quite different. So, the passenger to the *Nibbāna* will always have to be on guard so that the [mind](#)

does not race after the enjoyment. In order to remaining away from the trap of the surrounding allurements, one will have to be a blind like though having the eyes; though being not deaf and dumb, to remain as deaf and dumb like; though having strength and life, to remain as a weak and a death like. You, for sighting the *Nibbāna-happiness*; that for the attainment of the greatest you have taken to the ‘forth-going,’ in order to make it a success and prosperous, of course, avoid the substandard happiness, mean desire and mean mental formations in all cases. And be effortful to employ yourselves in concentration aiming at achieving the greatest one with zeal. Man (means ‘I am a man’) is meanness; desire (irresistible longing for enjoying pleasure) is meanness and the group of mental formation is also meanness. So, you leave the association with mean ‘man’, mean desire and mean mental formations. Then the great goodness will be spelt out.

Venerable *Banbhante* said: the ideals of Buddha’s doctrine cannot be like leading the worldly life in being as husband-wife situation. Do you know what the actual opinion of the Buddha’s doctrine is? Usually, the man and woman mutually accept each other as husband and wife and lead the life in the worldly condition; such way of leading life is nothing but the sinuous and unwholesome deeds. Having tied as husband and wife means to take a companion for committing to unwholesome deeds. It may be said that in order to compel committing to more sin and unwholesome deeds, the Māra collects them to get each other as companions. For, what the two can commit to sins much more than a person can commit to sinuous and unwholesome deeds. By marrying, doing away with husband-wife situation is nothing but a shameless act – I suppose. Those who do not feel shame at sin and those who do not fear at sorrow; they accept one another as husband and wife. Those who are shameful at committing to sin and fearful at being in the worldly condition, by no circumstances can marry. Besides, the person who is being held as the dearest and is being wedded as bridegroom or as being bride today; the newly married bride may die tomorrow or on the contrary, the bridegroom may also die. Then where does the thing last as a husband or as a wife? All have turned into falsehood, isn’t it? Then, it is the suffering that will summarily remain in the tearful eyes. So, by marrying, holding someone as husband or wife is not

reasonable. Thinking all these, renouncing the worldly condition, having taken refuge to the ‘forth-going,’ I employed my-self in efforts to attaining the *Nibbāna*. Also I am telling you, let alone the becoming of worldly-condition-fellow; do not even try to determine as to which one of the women is how much at her charms and to extent she is pretty to look at. For, viewing such an image (*Nimitta*) gives rise to the desire for gaining it and the desire gradually occupies the whole mind. As the thief takes away all the precious belongings of a householder on having a chance, so is the lustrous desire will abduct away all your merits and knowledge you gained. Then having lost all you had, you will be left with no way but to lead a life full of sorrow. The sense desire or lust, once has begotten, the misery in life is inevitable. The [mind](#) of a person being squeezed in lustful desire always dwells in the miseries.

The beings with wrong view cannot understand the world after death, the consequence of deeds, unwholesomeness, and the fourfold noble truth and they are not interested in understanding and knowing all those truths. They firmly hold their view and set aside all other things as to be false. The Buddha has said: There is no second defiling thing other than the wrong view. The wrong view leads the beings as a puzzled person to the opposite course of going. So, the wrong view is excessively defiling. It is the best to pay heed to no words and to trust upon the person of wrong view. The persons of wrong view are great sinners; they perform only the unwholesome deeds. Without being subjugated by the wrong view, you all be of Right View. The right view means truth in precise – a righteous vision. In a sentence, it refers to viewing something as it is. It means to view the ‘tree’ as a tree and the ‘bamboo’ as a bamboo. The righteous view is known by two kinds namely, the Mundane Righteous view and the Super mundane Righteous view. Believing firmly upon the world after death and on the outcome of an action is called the Mundanely Righteous view. Laying firm trust upon these great 4 truths of the fourfold noble truth such as Suffering, the Origin of suffering, Extinction of suffering and the way of extinction of suffering, is called the Supermundane Righteous view. The beings of mundane righteous view, after death, attain the plane of heaven and become in possession of the divine happiness. The beings of

Supermundane Righteous view, bringing extinction to the cankers, have the sighting of the *Nibbāna-happiness* in the existing birth. Those are the persons of false-view holders, who, even by taking birth as humans are involved in slaughtering the living things, committing to theft, robbery, forcible extortion of money, terrorism, hand-to-hand-fighting, chopping, adultery, applying lie-harsh-hypocritical-nonsense utterance and having liquor, marijuana, opium and heroin, get busy in committing to unwholesomeness and peace-shattering mischief. They are bound to go along the ‘down course of going’ as soon as they die. If they were of mundane righteous view at the least, then, they would have refrained from committing to such unwholesome and sinuous deeds. It is needless to say that at present almost all are the beings of wrong view. They are totally ignorant of what the existing birth is, what the result of action is and of the wholesome or unwholesome things. And also quite ignorant of what the suffering is, what the origin of suffering is, what the extinction of suffering is and what the way of the extinction of suffering is. Being subjugated by the delusive concepts, they search for the truth in the untruth and search the gist in non-gist subject. Consequently, they are being drowned in the riddle of falsehood, are incapable of realizing the gist and the truth of the *Dhamma*. Again, they are being subjected to committing to the unwholesome and sinuous *activities*. I find through the wisdom that today 97% - 98% of persons go along the ‘down course of going.’ The rests are of only two or three percent of people get the right course of going.

At the end, he said: You do the concentration on bodily development and the development of mind. ‘Development’ means the action of the mind, knowledge generating thought. In order to purify the [mind](#), remembering the shrine subjects, to refrain from sinful volition for preservation and growth of the wisdom – the process is thus called the ‘development.’ Ten unwholesomeness (*dasa asubha*) and thirty-two kinds of impurities (*kāyānupassanā*) according to which, the body, having been developed (viewed) as to be of impure, hate worthy and of bad-smell; to renounce the greed and attachment to the body is called the ‘development’ (*Bhāvanā*). With the development (*Bhāvanā*) of ‘*Kāya*’ (body), longing of greed, desire, ignorance

and beauty get destroyed. On not performing ‘development of body, those continue to enhance day by day. Every produced mind is ‘morality’ extinction. None of the mind is of ‘me’ and of ‘mine’ – this way of being devoid of attachment to all sorts of ‘minds’ is called the ‘*Citta Bhāvanā*’ (the development of mind).

Since you have entered the ‘forth-going,’ now your main function is, by giving up the deeds of ignorance, to perform the deeds that generate the knowledge. The Ignorance or ‘*Avijjā*,’ having absolutely destroyed, on being capable of attaining knowledge, you will in possession of happiness. Having the ignorance put into the extinction, by arousing the knowledge, the Nibbāna happiness is to be sighted.

Sādhū!

Sādhū!

Sādhū!

Attaining Human Birth, Sighting the Buddha and Gaining the Saddhamma are rarely attainable

One day, while expounding doctrinal exposition to the congregation of the Bhikkhus at his residence, Venerable Banabhante said: You soon try to sight the Buddha and attain the Saddhamma. Do you know what does the sighting of the Buddha mean? It is to become rightfully known of the discovery of the Buddha – the **four-fold noble truths**; to attain the vision of the knowledge on dependent origination; to become known of them righteously and following the knowledge, to remove all kinds of skeptic views. Attaining the Saddhamma means having been placed in the fruition of super mundane; having the ignorance ruined, to realize the *Nibbāna* happiness of super mundane. You must consider yourself being a fortunate, if you have attained the Saddhamma and the sighting of the Buddha. For, once the sighting of the Buddha and Saddhamma are attained, there remains no chance of falling into any sort of misery. The Buddha has said: To attain taking birth as human is rare a case but the sighting of the Buddha and attaining of the Saddhamma even much **more rarer**. Being taken birth as humans you have attained a subject of the rare case. So, you will have to go for attaining the remaining rare subjects, too. Then, in one hand, as the attainment of human birth will be of worth meaning, so you will be able to become glorified possessors of attaining all the subjects of rarity, on the other. On the contrary, being the attainers of human birth, instead of searching for the remaining other subjects of rarity, if you consume your days only in enjoyment and longing, then the rare attainment of human birth will be spelt in vain. Since, it is only the gaining of birth as human can lead to easy access to the attaining of the sighting of the Buddha and the Saddhamma. Therefore, even after having taken birth as human, the opportunity of being so should not be let carelessly go unyielding. Rather, in order to making the human birth worthily meaningful, to go for gaining the sighting of the Buddha and the Saddhamma should be the only duty of every one.

You must not go for developing a tie of feelings and love for the **Khandhas** (Group of Five Existence) and give up egoistic feelings stemming out of the ‘self’. Only then you will possess

the *Nibbāna-happiness*. One, who gets tainted with the 5 Khandhas or cherishes, love and lust towards somebody, it stands for a certain that one must beget suffering. It is due to the feelings of attachment, love and lust that the **mind** always remains centered in searching for the things pleasing to the mind. His **mind** for being biased of worldly condition goes burning in the fire of attachment. At the state as such, the gravity of earnestness, having the **mind** confined in delusion, gets it rolled in tens of thousands of loops in bondage. And it severely pains at heart when they are attempted to set free. The paining that instantly exists is not a trifling one; causing massive injuries, makes the heart unbearable and unstirred. Whereas, the fact is that such dream is as good as falsehood. At the state of being independent of being indulged in attachment, love and lust, no misery can touch an aspirant. Having cited the name of a bhikkhu of the Buddha's time as an example, Venerable Banabhante threw a question as to whether the audience still had been cherishing the memoirs of the earlier feelings of attachment, love and lust. He urged: Lead the **mind** beyond longing for favourite, love and lust. Go ahead and pay no looking back. Do not remember the worldly condition relation of wife, offspring, grandchildren, wealth, relatives, dearer and friends; remember none of them. Erase all the incidents relating to the past. Having the worldly life viewed as suffering and having understood it to be worthy to fear at, you have taken to refuge to the 'going forth,' (pabbajjā) so, why to remember those things! If it is done so, then it will be tantamount to suck the spit that has already been spitted out! Never to act upon such heinous deed! Remembrance of the past, certainly, is the truth of the origin of suffering. All sufferings grow out of the **Samudaya**. Therefore, be striving to set free from that of the **Samudaya** (truth of the origin).

That whatever lies in the past, leave as a bygone,
Let ne'er reappear them for, they're already gone.

Venerable Banabhante continued: You do consider that the attaining of **Nibbāna** as to be the greatest, the highest duty and of the ultimate achievement of happiness. Then, in aspiring for the **Nibbāna**, you will be able to be energetic and effortful. Your

mind will become ambitious to cross the ocean of the worldly condition. You will be able to dig over even mountain-like obstacle appearing on the way to supermundane strata and reaching the **Nibbāna** successfully. Always keeping the mind set in the longing for the **Nibbāna** breeds forth the knowledge that undermines the luxury and worldly condition. The mind then instantly proceeds towards attaining the **ultimate knowledge** and being filled with the ultimate knowledge, develops to such a state, which is called liberation. Therefore, always keep the attaining of **Nibbāna** alive in the mind as being the superior most of all, the greatest, the supreme duty and attainment of the ultimate happiness. Again, being driven with desire for worldly objects, if you engage the mind in thoughts of enjoying pleasures, then it will not be possible to gain the suffering-free **Nibbāna**. For, the mind by then will go roaming from one enjoyable object to another like the Black Wasp and thereby it will get the span of life exhausted. Where is the time for attaining the **Nibbāna**? Therefore, taking the attaining of **Nibbāna** to the knowledge for a certain as to be the best, of the supreme duty and the gaining of the ultimate happiness while ignoring the enjoyment of comforts and pleasure as to be of trifling, **innoble and** mean, undertaking an initiative for attaining the **Nibbāna** becomes easier. The mind then easily heads for the **Nibbāna**.

You all become wise; keep aside the state of being fool in all respects. If you can become wise, then you will no more have to remain engaged in any kind of ignorance and in unwholesome deeds. The wise cannot behave with ill practices that stand counter to the *Sīlas*. They always refrain from being touched by black stain. In the *Dighanikāya*, the Buddha said: “Where there is wisdom, there are the *Sīlas* and where there are the *Sīlas*, there is the wisdom. The wise people are the principled ones with *Sīlas* and the principled ones with *Sīlas* are the wise. It is by virtue of Wisdom and *Sīlas* that the position of being the greatest is achieved. Hence, the wise people, holding the Dhamma as the leader, having taken refuge to the Dhamma as to be the greatest, live by the Dhamma. As an individual, at the state of sickness, in order to save the body organs and life, does not care to bid the wealth that is hard earned, exactly so is the case with the wise people, who readily bid their lives for the protection of *Sīlas*.

They never behave with ill practices even at the cost of life. Since the wise people remain shameful and frightened at leading a life stained with scandals. They give up the evil behavioural practices as to be poison and strive to lead a holy and principled life.

The ignorant are the perpetrators of misdeed, the performers of detrimental acts and the originators of sufferings. It is the ignorance that stands solely responsible for suffering all kinds of miseries. As it happens that a bore does not mind or feel ashamed in walking about or having meals in the dirt so is the ignorant fellows, who always remain fearless in committing to the unwholesome and sinuous deeds. Rather they enjoy committing to the unwholesome deeds one after another continuously. They are the masters in doing misdeeds and in praising the unwholesome acts. Again, an ignorant, not only remains engaged himself in committing to the unwholesome deeds but also having others motivated, encourages to commit to the unwholesome deeds. An ignorant fellow, so long does not face the pitiful consequences of the unwholesome deeds, holds the committing to the unwholesome deeds as sweet as honey. But whenever the unwholesome deeds begin to produce results then the ignorant fellow has to suffer unbearable miseries. By performing the unwholesome deeds, an ignorant fellow turns himself into an enemy against own. The ignorant fellow, at dying, when the unwholesome deeds as if captured events in a video camera, begin to release **the nimitta of deeds** along the line of memoirs one after another, he gets repented thinking that ‘Oh! What a numerous misdeeds I did! I won’t be spared!’ and thinking on the same, falls down to **Niraya** (hell). So, the unwholesome deeds of an ignorant cause sufferings in both the existing birth and the world after death. It is for his unwholesome deeds that an ignorant has to get burnt in repentance and injuries in both the worlds.

I am telling you not to become ignorant but wise and scholars. Buddhism is not the doctrine for the ignorant but for the wise and scholars. The ignorant people cannot retain Buddha’s doctrine at heart. They are incapable of comprehending and knowing this doctrine. It may be said that by the ignorant no good and welfare deeds can be performed. Again, variations are also there among the ignorant people. Some ignorant are there

that can be motivated and brought back to the right track. But those who are too ignorant cannot be convinced. As it happens to a person deepened down into quicksand at a knee depth, waist depth or up to the chest depth, it is possible to rescue him. But when the person gets deep down to the point that even the head is not visible then the rescue becomes impossible. Similarly, the persons of too much ignorance cannot be brought back to the right path. I am observing you with the eyes of wisdom as to see what extent you have fallen deep down into quicksand. If you are already at much deep down; I won't be able to save you. So, you earn scholarly knowledge day by day. According to the Buddha's doctrine, what makes to be a 'Pundit'? Deliverance of speech in heavy volumes, being skill in talking to others and chanting of verses every now and then, cannot be regarded as a Pundit. On the contrary, the Pundit is he, who possesses the honest values and always keeps intact the virtues of tolerance, dauntlessness in wholesome deeds, forgivingness, and loving compassion. Banabhante said that the ignorant fellow claims the *Pañcakkhandha* (Group of Five Existence) or the worldly condition to be of happiness. So the ignorant people take birth in the mundane world again and again and grow the desire for enjoyment. Take for a certain, if there is desire in the mind, there must be the growth of longing for enjoyment. Because, longing for gaining and enjoying is the desire. It is the business of desire to cause to grow the longing for enjoyment at both the existing birth and the birth after death. The **ignorance**, having the subjects of desire set in the thoughts repeatedly and thereby fuels the desire. So, the aspirants of *Nibbāna* have to be independent of longing for both the existing birth and the birth after death and have to be well known of the fact that the taking of repeated births is an abject misery. The mundanely conditions or the worldly conditions are all nothing but delusion; there remains nothing as such that is of **truth** or of **reality**. All are as imaginary as dreams, as similar as the willow-the-wisp as created in the desert.

Of falsehood is the World; so is the Body,
Of lie is the Rūpa, so are the Spheres,
All are as delusive

As Willow-the-wisp.

The life flows as the waving wind passes by —

Alas! All that's left is the vista of memoirs.

As the bubbles of heated water get vanished as soon as they appear; as more and more the thirsty deer advances towards the wisp, the more and more the wisp recedes afar; similarly, the world is also nothing else but a falsehood. Nothing hereof remains as to be **essence, truth** and **happiness**. All are devoid of **essence** at the core. But the **ignorance** or **Avijjā** conceals all those truths of the world. It does not allow the beings to have a vision on those truths. Rather, by way of casting the net of happiness, having them tempted with, chain them in the worldly conditions. Being locked in the chain, the beings have to remain dependent upon death and birth again and again. But when it is realized through the wisdom that the world is nothing else other than the one that is full of miseries; all are impermanent and of falsehood; of nothing but a deception, only then having won over all the desires for worldly objects, it can be ascended to the Super mundane course. Only then the finding of the **real essence**, the **real truth** and the **real happiness** is gained. He further continued: You all, having each of the subjects belonging to the world visualized as to be of **impermanence, suffering** and **non-self**, do the **Vipassana** undertaken, enhanced and extended. It is only through the **Three-fold wisdom** that the attaining of the suffering-free **nibbāna** is possible, otherwise not. What is the **three-indicative wisdom**? For, it is decaying and getting abolished, so it is **impermanence**, it is **suffering** for, it is instantly being squeezed and it of **non-self** for, it is being occurred despite one's disapproval and none can be led at own whims and wishes. These **impermanence, suffering** and **non-self** are not the words of perceiving but are of materialistic realities — the **wisdom** attained through testimony or **vision**. In the world, wherever a glance is cast, the touch of impermanence is noticed there. As the life is ever changing, so the existence of all the objects grown is also temporary. The destruction follows after them as soon as they are grown. Hence, to perceive the impermanency as to be permanence is nothing but manifestation of foolishness. What is dislodged or gets lost stands as the cause

of pain, so it is suffering. Further more, the **birth, decadence, ailments, death, contact of disliking, expiry of dearer, pain for not having the desired objects** – all are the sufferings that attack the beings one after another like stormy-wild waves. In the wake of such attacks, the beings are always to pass their days in the state saturated in wounds. It may be said that in the worldly condition, it is to continue to suffer. The temporal happiness that is seen like the sparkling of lightning that sometimes appears out there in the darkness of night, is nothing but the forecast of the imminent sufferings. Again, is it at all possible to find out the existence of the **self** or the **mine** where there are the traces of constant **changing, decadence** and the cycle of **suffering**? Never it can be and so it is **non-self**. In this way, through the vision of being **impermanence, suffering** and **non-self**, the **fragility of the world, sorrowfulness** and **voidness of essence or nothingness** are clearly to be held in the mindset. At the end he said: You always keep the state of awareness by way of practicing the **vipassana-bhāvanā**. Then there will grow attachment of no kinds towards the worldly condition. Getting the state of ignorance removed, the mind will take a course towards wisdom; there will remain no hindrance in attaining the sight of the Buddha, and gaining the Dhamma. Having been saved from all sorts of miseries, you will be able to stay in the state of the ultimate happiness of nibbāna.

Sadhu!

Sadhu!

Sadhu!

**Leave the perceptions of:
I am a ‘man,’ He is a ‘male’ and She is a ‘female’**

On a certain occasion, Venerable Banabhante, in an exposition to the congregation of Bhikkhus gathered at his residence said: The objective of Buddhism is not to reside in the world of Māra being tainted with the concepts of: I am a ‘man’, He is a ‘male’ and She is a ‘female’. For, **if** such concepts continue to prevail in the **mind, the** Māra-world cannot be surpassed. One is sure to receive various miseries while residing in the Māra-world. You must know that living with the concepts of: I am a ‘man’, He is a ‘male’ and She is a ‘female’ are comparable to that of the insects dying by way of jumping into the burning fire. The beings, having the concepts nurtured, are bringing in miseries for themselves by plunging into the Māra-world, which is akin to the burning furnace into where the insects dive. Have you ever seen the insects jumping into the fire? At night, the insects, on seeing the fire, having been tempted with an unknown joy, jumped one after another into the fire. And within no time, their bodies vanish away. As an example, it may be cited that here the burning fire is referred to the Māra-world and the longing for enjoying pleasure on the part of the ignorant beings with the concepts of: I am a ‘man’, He is a ‘male’, and She is a ‘female’ is as good as jumping in to the fire like the insects. The concepts of: I am a ‘man’, He is a ‘male’, and She is a ‘female’, are, by no way, deserve to be **truth** or **correct** but the concepts of falsehood only. Residing in the Māra-world with the state of being subjugated by these concepts, it is only the miseries that are received. You do destroy those wrong views within your mind and having the Māra-world left; reside in the world that is free of Māra. And soon take a vow, “We won’t reside in the Māra-world any more, we’ll live in the world that is devoid of Māra”. Being capable of dwelling in the Māra-free world, there does not have to stay in pains and miseries. How would you walk about in the Māra-free world? To walk in the Māra-free world, one has to acquire the knowledge on **Four-fold Noble Truths, Paticcasamuppāda**, (Dependent Origination) and **Destroying Cankers**. It is impossible to have an access to the Māra-free world by acquiring any other knowledge. Happiness in the world

devoid of Māra is gained by virtue of the Nine Supermundane Dhamma i.e. the fruition of supermundane path of **Stream Entering, Once Returning, Non-Returning, and Arahantaship** with the *Nibbāna*. You are to take note that the **mind** traveling in the Māra-world, cannot achieve the real happiness. To achieve the real happiness, there is no alternative to leading the **mind** to the Māra-free world. Hence, do take care of leading the mind to the world free of Māra at all postures such as standing, walking, lying and sitting.

Being the ‘forth goers’ in robes, if you still stay in the Māra-world, then you will have to be subordinating to the desire and will be doing nothing else but slavery to the senses. Your mind will be agitated due to being in the conflicting situation with the **Perceptions of form, sound, odour, taste, bodily impression and mental impression**. Can peace be gained at such state of mind? That can never be. Rather getting the longing and desire heightened, it brings an endless misery. The peace, by no reason, can be achieved through running after the severity of sensual desire. It is through the restraining of sensual pleasures, by which the real happiness can be attained.

The Bhikkhus and the **Samaṇeras** ought not to be inclining to excessiveness. It is the best to remain contented with any *Catupaccaya (the four requisites, - food, clothing, medicine and lodgings)* including the *Atthaparikkāra*. It is very injustice if any Bhikkhu or Samaṇera gives birth to desire in *Catupaccaya*. A ‘forth going’ should never be fond of eating, seeking for bed, hankering after medicine and being luxurious of wearing and beautification. I have seen many Bhikkhus who are fond of eating, leisurely and sleepy. You must not become the bhikkhu doing away with such mean practices. Being belonging to the ‘forth going’, one who always stay in attachment to the *Catupaccaya*, after departure for the other world, the bhikkhu concerned takes birth to Niraya (hell). The *Catupaccaya*, on one end, is supplementary to doing away with Samadhi (concentration) without involving troubles but the receiving of excessive amount of *Catupaccaya* is obstacle-some to attaining the knowledge, on the other end. The reason is that the receiving of *Catupaccaya* in abundance, gets many a bhikkhus blindfolded. They are then, for being venerated by the devotees, estimate own

to be of worship-worthy evidently more than what they really are and that they take to wrong course. Since, if for once the mind runs after desire, it really becomes hard to get it back to the righteous track. And the mind, gradually for falling on the trap of growing mundanely gains, having the path of the ultimate objective abandoned, causes the doom inevitable.

On the other hand, it is not also appropriate to having the *Catupaccaya* offered by the devotees estimated to be of the richest, poor, good or bad and express discontent. For, the devotees offer their bests on confidence and at their content. Above all, the *Catupaccaya* that is received by the present time is gained in accordance with the *Dānapāramī* of the bhikkhu concerned. If the *Catupaccaya* is estimated, the practice of Samadhi of a bhikkhu is never to exercise rightfully. The bhikkhu has to accept the *Catupaccaya* in order to keep the worldly body active. Otherwise, there cannot be any necessity of the *Catupaccaya*. Hence, the richest *Catupaccaya* cannot be the only expectation. On receiving in abundance of the *Catupaccaya* like **wearing robes, food, living place and medicine & diet**, as also the Sīla of a bhikkhu relating to the *Catupaccaya*, does not remain pure.

Venerable Banabhante also says: the happiness of the fruition of nibbāna is the best one and much more times happier than the worldly happiness accrued out of having money, gold & silver, wealth in gems, honour & dignity, name & fame, power & function including that of being belonged to a well-to-do family. If you become fearful to all the worldly conditions and shameful at committing to sin, you will be able to pass the ‘going forth’ life in ultimate happiness. On being fearless to the worldly condition, shameless to the sin and unwholesome deeds, the ‘forth-going’ life becomes very sorrowful. If the wisdom arouses in your mind, then you will become fearful at the worldly affairs and shameful at sins. For, on arousal of wisdom in the mind, all the inevitable sufferings come to the vision and the sense of shamefulfulness appear inside while remaining involved in the sinuous deeds. But those who do not possess knowledge, in other words, the ignorant people, they are shameless to the committing to sins, in worldly affairs and fearless at the worldly miseries.

One will become shameful in leaving a room in mind for the

concepts like I am a ‘man’, he is a ‘male’, and she is a ‘female’. Since, all such concepts are of fallacy, baseless and nothing but devoid of essence and moreover, they are the server of pain, sorrow and sin, hence, leaving those concepts aside, always stay awakened with knowledge. Then it becomes possible to meet the happiness of nibbāna. The beings submerged in ignorance, firmly holding the said concepts in mind, suffer various miseries. At the beginning, they allow the concept of I am a ‘man’ grow in the mind. Then they see each other based on the concepts of I am a ‘male’ and she is a ‘female’. And of no late, having an attachment grown thereby, they plunge into the endless sea of suffering through accepting each other as husband and wife. In reality, the concepts of I am a ‘man’, he is a ‘male’ and she is a ‘female’ are all lies. The body, in which I reside, is also not of mine. You do not take to vision the falsehood to be of truth and do not search for the existence of happiness where there is falsehood, where there is no happiness as such. Then you will not fall into miseries and you will not have to stay in falsehood considering it to be of truth.

You testify yourselves. Do observe to find out as to locate the mind whether it is residing in the world of Māra or in the world that is free of Māra. You will have to receive misery and be ashamed of being in the world of Māra. The mind will never be at the stationery state and in quietness. Always it will have to get burnt in the fire of dissatisfaction. There will be no trace of real happiness, even at the imminence of the dusk of life. On the contrary, with the position of mind in the Māra-free world, soon the ultimate happiness is felt there. There remains no scope for suffering and dissatisfaction.

Acceptance of any object as the resort and enjoying the same is the deed of **Avijjā** and **desire**. Giving rise to a cause for the growth of attachment and to nurse an intention to achieve the same is called **Avijjā**. The willingness for repeated acceptance and enjoyment is called the **desire**. If there remains no **Avijjā** and **desire**, there remains no **attachment** and also the **willingness** for enjoying pleasure. I ask you: Are you aware of what should your work-set be? It is to have the **Avijjā** and **desire** that exist in the state of firmness uprooted. Otherwise, in presence of **Avijjā** and **desire** in the mind, you will have to suffer

multi-faced miseries by taking birth repeatedly in the mundanely world. **Nibbāna**, the emancipation from suffering will not be attained. For, in enjoying the desired object, desire is never deceased rather continues to increase. As it happens in the case of drinking salty water, in place of having the thirst quenched, it rather grows more and more. You, instead of giving the **Avijjā** and **desire** a room in the mind, let the knowledge of **four-fold truths** and **destruction of craving** replaces them in the mind. On arousing of the knowledge of **four-fold truths** and **destruction of craving** in the mind, the **desire** will be far off. Since, **ignorance** cannot survive on arousal of wisdom. Can't you see the people in worldly condition, being subjugated by **Avijjā** and **desire**, with husbands & wives, sons & daughters, relatives, wealth & properties, facing inexplicable sufferings? Wisdom can be aroused on observing their unbearable miseries. In this way, you always stay in the state of keeping the eyes of wisdom opened. Then, the **Avijjā** and **desire** will not be able to find their place in the mind.

At the end, he said: the ignorant nurtures the concept of I am a 'man', he is a 'male' and she is a 'female'. That all those perceptions are false and of wrong; this, they cannot see (realize). And that the extent the unbearable miseries are being suffered owing to moving after the wrong concepts, this too, they cannot realize. But the wise person is aware of such **false** and **wrong concepts**. Hence, he does not go searching for the existence of happiness on nursing such percepts. He does not hold the concepts of **egoism** and of **mine**. On having the intention of enjoying bodily pleasure, the **Avijjā** and **desire** tend to increase. So, I ask you to disown the body. If the body is denounced, the nibbāna will be achieved. Do you know how will you disown the body? It becomes easy to disown the body, if it is viewed in the vision of **impermanence, suffering, non-self, impure, faulty, and obstructive to freedom**. Of no late, also the state of '**I am, egoism and mine**' gets lost. You stay with this point.

The perceptions: I am, my home and the wealth of mine,
All are of delusion, ignorance and imagination that shine.
The wisdom of vipassana that enlightens all over,
Breaking delusion of Avijjā ends ignorance forever.

At mobile, standing, sitting and at every pace,
There's **Nama-rupa** that reappears and decays.

Sadhu!

Sadhu!

Sadhu!

CHAPTER – II **(Doctrinal Exposition to the Devotees)**

Be not unwise, be wise and stay with the truth

On a certain occasion, Venerable Banabhante, while expounding doctrinal exposition to the devotees assembled in the [Preaching hall \(Deshanalaya\)](#), he pointed out saying that it is the men for being unwise, are at their behavioral state of dealing one another with animosity, hatred, envy, conflict and injustice. If the men were the wise and pundits, then there would have been no origination of animosity, outrage, injustice, crime or miseries. In these days, the man, by practicing the knowledge that he accrues out of greed, violence and delusion, has become a great fool and devoid of knowledge for which the miseries and troubles are on the increase day by day. At this, all are being subjected to lead a life amidst abject sufferings. The Buddha has said: A fool is a perpetrator of worthless things, malevolent and originator of miseries. Whatever misery arises in the world is only due to foolishness. Then the evidence has thus been derived that if the man becomes fool, creates endless form of miseries and thereby he gets burnt to ashes in the miseries that he produced himself and also causes others fall into miseries. So, I tell you all to become wise and pundits. What sort of pundit is it? The pundit is he who is tolerant, kind to all beings, dauntless in wholesome deeds, forgiving, of loving-kindness and conservator of being unperturbed. You be tolerant and try to endure you face. It is best to leave the practice of uttering hateful words and rough dealings with the vicious but to continue to forebear it with patience. Let whatever the form of damage inflicted by others be, it ought to be endured considering as being the yielding of own misdeed of previous birth. The reason is that the Buddha, who, in order to fulfill 30 kinds of [Pārami](#) (Perfection), had donated his blood more than the water in the sea, the eyes more than the number of stars and the heave of crowned heads more higher than that of a mountain; the sinuous deeds of previous birth caused the reservoir of merit like Him to suffer! What could be the use of talking about ordinary commoners like us? Therefore, being fallen prey to the ill languages of an ill-natured fellow and the

rough dealings thereof, having all these taken into account of being the results of the sins of the previous birth, it has to be endured being at the state of loving-compassion mind. Again, some are found to have said: 'I have never brought harm to anybody or caused to inflict damage to none in any form. Yet, why am I to forebear others' ill designs?' Yes, at the existing birth the person spoken of is good and involved in wholesome deeds. But where does the certainty lie to testify that he had not involved in sinuous and unwholesome deeds in the previous birth? Therefore, by any means, being subjected to pains and miseries has to be endured at any cost. For, on being incapable of forbearing, the amount of suffering is felt like much more and it rather, instead of having reduced, gets aggravated while resorting to reprisal. Hence, it is the duty of the wise and **pundits** to continue to endure with the virtue of forbearance at all situations. Be kind, as kind as to own life, also to the beings ranging from mosquito-flies to the birds and animals, the non-corporeal beings, spirit of the lower birth, **Yakkhas**, **Nāgas** and humanities. Never be taken aback in **offerings**, observing **sīla** and performing the **wholesome deeds**. Maintain an eye of forgiveness to both **offended** and **offender**. Without drawing any differentiation in between friend and foe, do wish for universal welfare, prosperity and happiness. Stay in contented mind at all situations, be it a condemnation or an admiration; only then you will be able to become pundits. The **pundits** always gain happiness and they can afford to lead a happy life. But the fools always have to pass life in miseries. To them happiness, is always a far-flung matter. On the other hand, the fools are the ill thinkers, bad language users and miscreants. In one hand, as by performing unwholesome deeds they put themselves into sharing the sufferings while, on the other, cause others fall into miseries, too. Hence, the fool is not only an enemy to himself but also stands as enemy to his own family and all in the society. They do not retire only after bringing destruction to themselves but also destroy the family and the society as a whole. The Buddha told the bhikkhus like us: "O monks! You transform the fools into pundits and an evil to a sage." On becoming pundit and sage, it is the ultimate happiness that belongs to them in both the existing and the world after death. The pundits can comprehend the 'good as to be good', the

‘bad as to be bad’, the ‘truth as to be the truth’, the ‘lie as to be a lie’, the ‘just as to be the just’ and the ‘unjust as to be an unjust’. So, they are capable of deriving the good while negating the bad, the just through negating the unjust and the truth by negating the lie. But the fools are quite contrary to the pundits; for, they lack the sense of welfare or disaster. You try to be pundits leaving the foolishness. On performing the deeds of welfare, truth and just, the happiness is there and on the other side, take for a certain that on accomplishment of lie, bad and unjust deed, the misery is sure to prevail.

The wise usually judge goodness and badness. After judging, having the badness left aside, they accept the goodness. If you can become wise, you will be able to do the good jobs bruising the bad ones aside. On the other side, you will have done the bad jobs in place of the good ones. So, it is by the deed accomplished, determines the identity of the wise and the ignorant. The ignorant continue to commit to unjust, crime, mistake and wrong. But the wise, having performed the just and flawless tasks, rise above the faults. Again, the ignorant do not confess their faults when they commit to unjust thing; they do not confess the crimes committed by them as crimes. As it happens to the case of a cow that damages the paddy field by breaking through the hedges, the cow is never to confess it as an offence. As if it says: ‘I’ve eaten up my meal and by what count can that be held as an offence?’ Similarly, the ignorant do not confess the offence even what they commit to. Take for an example: Suppose, you have got some cows patting on their back to tell them not to damage the paddy but only to keep grazing and you have let them go along. Then the question arises: Will the cows be able to understand your words? Will they eat up only the grass leaving the paddy plants untouched? That can never be. Exactly so the case with the ignorant who can by no means be convinced of. It is hardly possible to keep them refrained from committing to the unjust, crime, wrong and faulty deeds.

Venerable Banabhante further urged: You do not walk along edge of the stiff cliff; just get down to the plains. I find that you are enjoying by hopping and jumping along the stiff edge of the mountain measuring hundreds of feet high. A slight miss stepping will turn the body crashed. But you cannot visualize the

plight for not having divine vision. The reason is that excepting to me, there is not any other eyed person to see it. Hence, being compassionate towards you, if I do not forbid, you will be falling down and dying one after another. Will you take my words to be of trustworthy? Or are you to ignore them like anything? I tell you that the place you are staying right now is a stiff edge of a high mountain. Just get down to the plains! Quite similar to that of the metaphor, the Māra world is the stiff edge of the high mountain and the world devoid of Māra is the vast plains stretching 50 to 60 miles. Be known of the fact that the people, who are involved in fighting one another and dying at war, are falling down from atop of the stiff mountain. And their being involvement in various unwholesome and ignorant deeds may be compared to that of the acts of hopping and jumping along the stiff edge of the high mountain. At any moment, there may be slip of step at any moment and the death is inevitable there. So, having been driven by kindness and compassion, I am trying to bring you down to the plains. You take my words; pay heed to my words and act in accordance with; having the unwholesome deeds abandoned, employ yourselves in performing the wholesome deeds. Then, having the Māra world crossed over, you will be able to get into the world free of the Māra. Being freed from all sorts of miseries; you will be able to stay in the happiness of Nibbāna. Here, the very purpose of mine is to get you crossed the Māra world and get you reached in the world devoid of Māra. If you can become pundits, then, you will not walk along the stiff edge of the mountain. You will have come down to the plains. On the other end, be known of the thing that staying with knowledge and truth; to stay in the refuge of True Dhamma and putting a firm hold on knowledge are all about the plains talked about. Staying with ignorance and lie is the place of stiff edge of the mountain as referred to here.

In recent days, many couples are coming to me and revealing their conjugal feuds and unhappiness. The husband is to complain against wife that his wife is bad and it is for his wife that he has been suffering miseries. On the contrary, the wife goes complaining that her husband is bad and it is due to her husband she has been suffering a lot. According to their version, each of them is good while the other is bad. But in reality, those

who are ignorant are the real bad persons. Getting married and then introducing as husbands and wives are the jobs of the ignorant. Therefore, as the husbands are bad so are their wives. I tell them, only doing away with the worldly conditions being husband and wife, you cannot gain peace. Both the husband and wife should have the knowledge; both should remain employed in wholesome performances only then peace will flow in the worldly life. Both the husband and wife have to be endowed with knowledge and have to support each other. There has to have a brother-sisterly loving spirit in both husband and wife means the husband has to count his wife in view of own sister and have equal share in well and woes. Then there will prevail peace and happiness to some extent in the livelihood of the suffering-ridden worldly condition. In worldly condition, both the husband and wife have to be like a sage. What kind is the honesty of the sort? Those who observe the Five Precepts or **Pañcasīla** and hate to no beings are the sages. Those who do not observe Five Precepts and rear up the sense of hatred towards the beings are the evils. A sage gains the divinely heaven after death while an evil, after death, gets thrown down to hell. If you want to be happy in the worldly condition, you observe the Five Precepts in its details. What the Five Precepts is all about? To stay refrained from killing beings, committing to theft, involving in adultery, uttering lie (harsh words, provocative words, loose talk) and having liquor (toxic substances, ganja marijuana, opium, heroin). You always stay observing the Five Precepts. The Buddha has said: “Don’t let the sīla get defiled at any cost. Stand up. Don’t pass your time leisurely. Practice the Dhamma.” Do practice the Dhamma the best way as it ought to be – not in the unjust manner. The person practicing the Dhamma stays with delight in the ultimate happiness during both the existing birth and the world after death. It is the Dhamma that protects the person practicing the Dhamma. If you, having the Five Precepts observed, can exercise the Dhamma, then the good gods will protect you in danger. But on being vicious, the good gods will be in no reason come to protect. At present, all most all the people are vicious and sinners, so, the gods are staying at bay from co-operating the people.

At last he said: You do not opt for becoming fool, ignorant and evil. You all do become pundits, wise and sages. Those who

are pundits, wise and sages, are usually shameful and frightful to committing to unwholesome deeds, sins and unrighteous acts being frightful to committing to ignorant move that gives rise to miseries, stay in ultimate happiness. So, I tell you again, be pundit and wise and you avoid the association of fools, ignorant and ill-natured people, in all respects. The fools, ignorant and the ill natured, not only do they stay themselves in miseries but also try to get others fallen in miseries. A fool is the master in encouraging others in performing the ignorant and unwholesome acts. So, the Buddha said: “Not to meeting an ignorant is happiness and the ignorant are the objects always to be avoided. You all become pundits and sages, then you are sure to gain happiness. Say with me: “We will not behave with others inimically, we will bring harm to none, we will do injustice to none and we will hate to no beings.” If you can observe all what I have said, then, I will say with guaranty that you are sure to gain happiness; the peace and prosperity shall definitely prevail. Even being in the worldly conditions, if you can stay with truth and knowledge, you will be able to be rich; the progress will be there in the family and prosperity will also be there. But if you become subjugated by ignorance and lie hood, the family will go declining day by day. I am expounding all these so that there prevails the knowledge and truth in you. On arousal of true knowledge in you, you will be victorious in all respects and the peace and happiness will be gained. As there will be the happiness in the existing birth and so after death, heaven will be gained.

Sadhu!

Sadhu!

Sadhu!

Deed is the ultimate friend and formidable foe to the beings

On a certain day, addressing to a religious gathering at Mrs. Sagarani's residence at Khagrachari, Ven. Banabhante said: The unwholesome deed, as it causes sufferings to the beings during their existing birth so it offers even much more sufferings to them in the world after death. On the other hand, it is by the wholesome deed that causes to gain happiness in both existing birth and the world after death. There remains no scope of having gotten defiled. Do you know what should be the aim of today's occasion of offerings? It is just for the shake of gaining happiness in both the existing and the world after death. So I tell you always to keep oneself refrained from the unwholesome acts. At that the gaining of heaven will be yours. Again, it is also there that doing with the unwholesome acts while keeping oneself refrained from wholesome deeds, going to hell is very much sure. It is needless to mention here that if you do not do the things precisely without having trust upon my words, be informed that in that case, you are sure to land in the hell. Citing an example from the Buddha's period, he said: during the Buddha's time, one devotee named Gopal, having the Buddha offered with Pies followed by hearing to the religious dispensation, was returning to home. But on the way, he got killed in the hands of a band of robbers. The monks, on being receipt of the message, apprised the Buddha of the pathetic death of Gopal. The Buddha replied: 'O monks! Gopal died but the fruition of his offering of Pies and hearing of the religious exposition had not gone in vain. It is due to the merit accrued out of pies offering and hearing of the religious exposition, he has become the dweller of heaven.' So, the fruition of his meritorious deed had never been a vain. Again, on the other hand, an unwholesome sinuous act is always formidable; it yields in the sorrowful end. If you had done unwholesome deed in the previous birth, then there you will have no way but to suffer miseries as consequence. So, while suffering miseries at the present time, others should never be blamed claiming that it is because of such and such persons I am being subjected to suffer miseries. Happiness and miseries depend on the outcome of one's deeds of own. It falls under the purview of the duty of our bhikkhus, having the devotees provided with

precise interpretation on merits & demerits, to encourage them in performing the wholesome deeds and forbidding them from committing to unwholesome acts. At the same time, for enabling them to keep the eye of knowledge opened, to indicate righteous direction and offer fearlessness to the people who are frightened – the ultimate commitment of a bhikkhu.

The gaining of happiness and suffering of miseries all depends upon one's own deed. Nobody can become the perpetrator of happiness and miseries of any person. If there is any reason of unwholesome deed of the previous birth, be it the great personality of whatever the measure, he shall have to beget sufferings for what he did. The all knowing Buddha, Himself, the Aggasāvaka, Moggalayana including other super pious and blessed ones had to suffer physically the unwholesomeness done in the previous birth. There is no use of talking about commoners here! There is nothing to be wondered if they suffer in every moment, too!

Buddha, the All Knowing, has said: Apply your knowledge, intellect and tactics judging the 'country, time and man,' where and with whom you are to stay. Otherwise, by no count you can push aside the possibility of loosing life. In what sort place am I living? What rules & norms are in effect here? What sort of behaviour will it be befitting to adopt with the environment and situation prevailing? How is the present time? What sort of mannerism may be acceptable by this time? What sort of approaching may be fruit bearing? To what grade do the people of this area belong? What is their attitude? What sort of approach may be proper in dealing with them? One should have the proper knowledge in all these aspects. Then, the life may be led without problems. Again, it does not imply that in accordance with the 'country, time and man' one is to commit to unwholesome and sinuous acts. That can never be. Here, the judging of 'place, time and man' means to resort to special policy only. For instance, it is better that one must never to go in for a logical debate with the ignorant, rather the best is to observe silence. There is no necessity of giving advice to them who regard the 'well-being advice' as to be non-well-being. The best way is to walk alone if there is found no person superior or equivalent to own standard. Yet, it is better than never to take the ignorant as associates. It is

advisable that one should not lend one's ears to the non-sense utterance of an ignorant, rather to get oneself employed in wholesome acts and not to be allured of lying. Giving advise to the ignorant and keeping touch with the sinners cause a wise person earn a bad name and it gets defiled; so, it is justified to avoid them. While traveling along the right path, to face tactfully the obstacles that come on the way and remain on the right path. In this way, it is only to pass along while judging the 'place, time and man' by applying intellect and knowledge.

Venerable Banabhante further said: The performances you are doing with your **Citta-cetasika** (Mind and mental factors), do you have any knowledge about it? Knowledge must be maintained about it. Since, as the deed you do, you will take your next birth in accordance with, after death. The deed is the ultimate friend to the beings; the deed is the refuge; the deed determines the course of going; the deed is the actual treasure; sinuous or of well being, whatever the deed is performed shall be the cause of taking rebirth in future. There is scope to none to bypass the hands of the deed. Therefore, the deed, to the beings, as is the great friend so is the greatest of all the kinds of enemies. The wholesome deed done by oneself leads to the greatest position as an ultimate friend does. On the other hand, the unwholesome deed, like the die-hard enemy, brings ruin by getting the perpetrator move along down ward course.

Ven. Banabhante continued: Once, on a certain time, the all knowing Buddha, having some sand put at the edge of the finger nail said to the bhikkhus: 'O monks. Is the sand at my finger nails much more or the sand that the earth contains?' The monks, in reply, promptly said that the sand of all knowing could not be compared to that of the sand lying on the earth. Because in comparison, the sand at the edge of finger nail is quite negligible to that of the sand on the earth. The All Knowing then said: Exactly so, oh the monks. Among the human beings, a very negligible number of them find their course of going to the upward worlds. The rests are all to fall in the Four Apāyas (the four lower worlds). They, for taking birth once as human beings and then after death, having gone down to the Four Apāyas, continue to suffer inexplicable miseries for a long period.

So, observation of high-graded carefulness is very much

necessary in controlling the deeds. Hence, do not go for performing any deed whimsically or without being on guard. For, it is good if it is the wholesome deed that is done but if it has been an unwholesome deed, then the grave danger will sure to take place. It is to say that in accordance with the difference of the deeds, as it happens to be the cause of happiness so it stands to be the cause of sufferings to the beings. At present, it is almost like being the case that there is hardly a man who forbids committing to the unwholesome deeds. Why only the people in the worldly condition as also the ‘forth-goers’ ([pabbajjā-holders](#)) are also involved in performing unwholesome deeds. Even though, a handful of people are seen forbidding unwholesome deed just for forbidding shake. It may not be an exaggeration, if I say that with an exception to me, there is none to forbid the unwholesome deed in heart and soul spirit. It seems as if all are keen to encourage in committing to the unwholesome acts. At chances, as they get involved in doing the unwholesome deeds so they direct others in getting with the unwholesome deeds. Are you aware of the fact as to why do they perform the unwholesome deeds? It happens so only due to the ill influence of the evil power of the Māra. It is the Māra that makes them do the unwholesome deeds. For, the mind is under subjugation of the Māra and is defeated by the Māra. So, the Māra is making their mind do the unwholesome deeds according to his whims and wishes. But if they had been attentive and had been careful, the Māra would have never been able to subjugate their mind. If your mind gets attacked you will also have involved in the unwholesome deeds. You always maintain the state of guarded mind-set and stay alert. Then the Māra will have no room in your mind. If the mind goes under Māra’s subjugation for once, then the mind runs for the unwholesomeness and it becomes hard to restore it back to the track. The reason is that as there is the beckoning of endless danger, so, there has to offer a tough fight.

Venerable Banabhante continued: The sinuous deed performed in the previous birth causes to suffer the sufferings in the present birth and the wholesome deeds of the previous birth offers happiness at the present birth. You do away with the wholesome deeds so that you will not have to suffer in the next birth. The wholesome deeds are of two kinds. They are: (a)

Mundane-wholesome deeds and (b) **Supermundane-Wholesome deeds**. Having the **trust** set upon the ‘deed and the effect of deed,’ to stay on the state of ‘Dāna, Sīla and Bhāvanā’ is called the **mundane-wholesome deed**. Being with this **kusalakamma**, it does not cause to fall in the four lower worlds. Happiness is gained through taking birth to the rich and high strata of the society and having the heaven gained, is thereby attained the divinely happiness. The **supermundane wholesome deeds** denote the **noble truths** of which one is to achieve the Right Vision and the knowledge of truth. They are: the noble truth of suffering Pañcakkhandha or Nāma-rūpa (Mentality & Corporeality), Avijjā (ignorance), Desire and Dukkhasamudaya (the noble truth of the origin of suffering), nibbāna (the truth of the extinction of suffering) and the Ariya Atthangikamāgga (the noble truth of Eight-fold path leading to the extinction of suffering). It is the **supermundane Kusala** by virtue of which, having obtained the supermundane fruition, the nibbāna-happiness is realized. Again, in between the **kusalas**, the **supermundane kusala** is the best and the greatest one. Hence, it is nothing else but the Supermundane Dhamma is the real happiness, an independent and an extraordinary one. No trace of miseries exists therein.

An endless happiness is felt. But for a commoner or an ordinary bhikkhu – **sāmaṇera**, it is impossible to get ascended to the supermundane dhamma.

You all go and get turned into wise people; do not stay as being fools. Happiness does not belong to the fools. To achieve the happiness, there is no other way but to attain the scholarship. How do then are you to attain scholarship? It is through the process that entails the attaining of virtues like endurance, kindness to the beings, dauntless in **Kusala-kamma** (wholesome deeds), forgiving, loving kindness and capable of being unperturbed. Be intimated that it is they, in whom the virtues exist, are the pundits. You observe the Pañcaśīla. You will not go for killing other beings, you will not commit to theft, you will not indulge in adultery, you will not exercise the lie-hateful-provoking words and you will not take liquor-ganja-heroin including that of the other intoxicating substances. You will, while being refrained from holding the occasion of sacrificing of

beasts, be performing the occasions of **Dāna, Tisarana and Pañcasīla**. You will be in the possession of great gain by performing the **Dāna-Tisarana-Pañcasīla** occasions.

Having been taken birth as humans, if you keep going with hatred, fighting, killing, taking as prisoners and beating one another, then, it is to say that yours sense of humanity has turned into animalism. Even you have gone far beyond the animals. The wild animals are not in the state of tyranny and anarchy as such. They are not convicted of breaching the Sīla as you are. It is the man who, due to lack of knowledge, gets involved in suppression and oppression. But on arousal of knowledge and truth in their mind, all suppression and oppression come to an end. So, you get turned into wise people, be always care taking to attaining knowledge. Do not go behaving with ignorance. On being wise, it will be possible to become a possessor of real happiness. You stay being forgiving and of loving kindness towards all the creatures and then, I would say, you will definitely be able to gain peace and happiness.

At the end, he said: if you could locate yourselves at **māgga-phala** (the fruition of supermundane), you would, by no way, commit to any sin. For, by then there would be the arousal of shamefulness to sin and the knowledge of fear. For instance, does a student of S.S.C get admitted in a primary school? At present, for metaphorical sake, I say that the realizing of the fruition of **Stream winning (Sotāpatti māgga-phala)** is S. S. C. pass; the realizing the fruition of **Once Return (Sakkadāgāmi māgga-phala)** is H. S. C. pass; the realizing the fruition of **Non-Return (Anāgāmi māgga-phala)** is B. A. pass and the realizing the fruition of **Holiness (Arahatta māgga-phala)** is M. A. pass. And the case with you is that you are still studying in the primary school in grade-I, grade-II and grade-III. When are you going to pass S.S.C.... and M.A.? But of course, if it is studied attentively, then M.A. can be passed one day. Similarly, you keep exercising the Saddhamma with firm energy (**vīriya**). If the Saddhamma can be exercised properly, the realization of the fruitions of **Sotāpatti, Sakkadāgāmi, Anāgāmi and Arahatta** will definitely be possible. Again, dropping out from the school for not being attentive to studies, as such one cannot pass the M.A. degree.

Here in this case, too, until realizing the fruition of supermundane path, it is to continue to practice Sadhamma with firm conviction of energy. It will not work on giving up the practice of Saddhamma. I am telling you that the work in which you have joined in practicing the Saddhamma, you are to carry it on till getting end. You must not leave your job on the mid way. If you do so, then you will be deprived of attaining the fruition that is achieved on being succeeded. Do get your mind firmly sagacious. Wishing your mind remains installed in the wholesome deeds, without getting the knowledge defiled, it rather goes increasing and at the end, I wish, may the nibbāna be gained!

Sadhu!

Sadhu!

Sadhu!

The real happiness is realized through practicing the Saddhamma

On a certain occasion, Ven. Banabhante was delivering doctrinal exposition to the devotees gathered at Preaching hall of Rajbana Vihāra. To begin with, he said: The scope of hearing the Saddhamma is a rare thing. Saddhamma is not easily available to be heard but the hearing of another's Dhamma can always be availed. For, the number of personalities who have gained the Saddhamma is very few in the world. It is the few personalities only to preach the Saddhamma. Again, it is only the wise that are capable of comprehending what the Saddhamma is all about; they are keen to hear to the advice of the Saddhamma and they practice the Saddhamma. The ignorant, on the other hand, are incapable of comprehending of what the Saddhamma is, so, they do not hear the Saddhamma. As they are not accustomed with the practicing of Saddhamma so they do not take effort to practice Saddhamma and that they do not hear the advice of Saddhamma, too. Saddhamma means to refrain from enjoyment; getting involved in enjoying lustful pleasure cannot be the Saddhamma. The Dhamma in which there is no desire and the Dhamma that teaches how to be free from desire is called the Saddhamma. Again, the speech that is associated with desire and enjoyment is a synonym to another's Dhamma. It may be said; all that what can be done or heard being tempted with greed, hatred and ignorance is another's Dhamma. There is no trace of greed, hatred and ignorance in the Saddhamma. Hence, as the scope of hearing the Saddhamma is rare, so is the case that it necessitates having a higher knowledge for practicing the Saddhamma. Otherwise, having been detracted from the Saddhamma, one is to get involved in the practicing of another's Dhamma. Again, the mind that follows the dhamma while dwelling in the Māra world, belong to another's Dhamma. In consequence of following another's Dhamma, there grows the sin and the suffering arouses. By no reason there grows the knowledge and wholesomeness. The Dhamma that is followed and heard at the state of mind staying in the Māra-free world is the Saddhamma. It is the Saddhamma by which the sin gets stopped and that the ultimate happiness is gained.

At present, though many claim themselves to be the followers of Saddhamma, but in the name of Saddhamma, they are actually in the practicing of another's Dhamma. For not being begotten the real taste of the Saddhamma, they have accepted the severe pains of another's Dhamma, under the cover of the Saddhamma. It is needless to say that probably, wishing for receiving the sweetened fluid of Saddhamma, grows in everyone but they, for not being able to coup with the greed for worldly objects, having drowned in enjoyment, are being deprived of the real happiness. So the Buddha said: "On the growth of degrees in enjoying comfort & pleasure, one is bound to have deviated from the Saddhamma." If any body becomes exceedingly luxuriant in comforts and pleasures, he can by no way remain in position with the Saddhamma. The reason is that the Saddhamma forbids getting attached to enjoyment and sensual pleasures. On the other hand, another's Dhamma attracts one towards enjoying pleasures. So, it is by no means possible for the pleasure seekers to remain in position with the Sadhamma. This is neither an inference nor an emotional statement also. Evidences as such are many before our eyes. Throughout the world, many Buddhists are getting converted to other religions; some among them are just for allurements of money and wealth; some are, just for the sake's concern, following the principle of 'eating and marry-making' and still some others for being involved in love-affairs' sake are leaving Buddhism. Let alone the householders, even the bhikkhus do not hesitate to step towards practicing another's Dhamma. In reality, in walking along the path of another's Dhamma or enjoying pleasure, there is no peace and actual happiness, in no way is gained. In another's Dhamma, it is only the attachment to enjoying, selfishness and ignorance that continue to grow day by day. As a result, there remains no bound to woes and unhappiness. The heart gets saturated. It is owing to enjoying pleasures and for the longing of gaining the desired object, many highly educated people, the wealthy persons, millionaires, Presidents, Prime Ministers, including other world famous personalities are falling prey to the instant unhappiness, sorrow, disgrace and deviations.

Venerable Banabhante further said: During the Buddha's time, the memory power of the people was very sharp. They

could get hold of the teachings of the Buddha at heart like having recorded in a Tape Recorder of today. They would hold on the first, middle and the last parts of Buddha's teachings at heart. Now, you instantly forget my advice while I am expounding. Of course, the Buddha also told Ananda: 'O Ananda, the memory power of the human beings would gradually be getting weakened in the future.' On being with the sense of ignorance and being in the state of foolishness that is existent, the memory power gets spoiled. Again, hearing doctrinal exposition with inattentiveness, it becomes impossible to contain at heart. Repeated chanting helps the knowledge of memory grow. The doctrinal exposition I am giving; is it something like telling you for attending to duties untimely getting up from bed? The thing, if happens to be so, will be of no gaining at all. I find that such is happening almost to all cases. Whenever I remain busy in expounding *desanā*, the state of consciousness is then only noticed and you are seen going back to the square four as soon as the *desanā* comes to an end. Citing an example he continued: Suppose, at 1:30 a.m. a person got the sleeping village folks awakened telling them that it was morning and they were to go to work. The villagers, too, hearing the saying of being the morning, leaving their beds, started to prepare for their work. But getting out of their homes found that there was no sign of being the morning rather it was blackened dark. So, it was yet a long time for the morning. The villagers, realizing the morning was too late to be, then got back to bed and fell fast asleep. Similar to that case, if I advise you to perform 'Dāna-Sīla-Bhāvanā' will tantamount to asking to go for work at the wee hours of 1:30 a.m. (With these words, a wave of laughter swept over the audience.) For, the knowledge has not yet been attained amongst you. You have not yet been enlightened passing over the ignorance. Again, without acquisition of knowledge, having set in 'Dāna-Sīla-Bhāvanā', how will you proceed towards practicing the *Saddhamma*? Hence, during the hearing of my doctrinal exposition, even though the encouragement and incitement arouse thereby but they soon meet premature death with the ending of the my deliverance. On the other hand, if you were already with the knowledge aroused in you, then it would have been like waking you up for duty early in the morning, instead of midnight. And then there would have been no scope of

going back to bed; you would straight get through the work. Therefore, it is an established fact that if the knowledge of Saddhamma is not attained through hearing doctrinal exposition, the practice of the same is not possible. At present, as the case is, many of the devotees are incapable of pronouncing the suttas vowing to the Buddha correctly; let alone the attaining of the knowledge of Saddhamma. Someone from among the devotees pointed out: ‘O venerable the most, the bhikkhus, by getting us taken refuge to the Tisarana, give us Pañcasīla but we are unable to comprehend the meaning of all the deliberations. We only go on parroting the words following the chanting of the bhikkhus. Even many of us are not able to follow correctly. Could you guess what the real situation goes with us, Bhante? It appears like dancing of a crow with a Wagtail bird (a smart-looking bird locally called ‘Khanjan’) in wrong steps. The khanjan bird, being slim, can dance in speedy rhythms but the crow is heavy enough to act accordingly. So, the plight of the crow becomes pitiful while following the khanjan bird. Even then, the dancing does not match with that of the khanjan. Similar to that, even though when the bhikkhus go on saying: “Buddham Saranam gacchāmi....” Can we say following so with exactness? Of course not.’

Now Ven. Banabhante said: Tisarana means taking refuge to the Buddha, the Dhamma and the Sangha. The term Buddha stands for an **endless knowledge**; the Dhamma means the **Saddhamma** and the Sangha means **the freed personalities traveling along the noble eight-fold path**. But you necessitate having the knowledge as to why Tisarana is taken. Tisarana is taken in order to get own life within the control for favour of gaining emancipation. Keep it in the mind that there is no other but taking to Tisarana without which the life of own cannot be controlled in favour of becoming free. No extinction to all sorts of sufferings can be brought in. The term ‘Sīla’ means bringing a change to the habit; a learning to be restraint of. It is the Sīla that prevents the ill character of all kinds and gets one possessed a good character. On non-observation of Sīla, the mind runs after the unwholesomeness and it is bound to fall prey to various woes and sufferings. But as a result of the observation of Sīla, the suffering and miseries of that kind comes to an end forever. It is

through observation of Sīla, the instant happiness as expressed by the Buddha can be felt and examined. Again the Dhamma preached by the Buddha is not the one that is directed to gaining emancipation by begging for compassion to some body else. The gaining of emancipation, as per the doctrine of Buddha, does not depend upon some Creator or a specific god. The practice of this Dhamma, as is fruit bearing during the existing birth so is well being for the world after death.

Ven. Banabhante continued: During my days at Dighinala, one day some upāsikas observing Eight-precepts said to me: ‘Bhante, Rangachan (name of a person) often asks us if we have seen the Buddha and we can in no way answer to his question. So we beg for a solution to the situation.’ I told them to encounter Rangachan by saying: ‘Well. Have you seen your grand father’s grandpa? If you have not seen, then is it that your grandfather did not have grandpa? Certainly, he had. Since, you are their offspring to exist right now. If there had not been the grandfather of your grandpa, then your identity of being their offspring would not have been possible today. Similarly, though we have not seen the Buddha, himself, the All Knowing Buddha had been there. Those who were born during the Buddha’s time had seen the Buddha with their own eyes. The Buddha, long before our birth, had given advice for attaining the nibbāna – the extinction of suffering. Taking to his advice, many of the time attained the nibbāna; as also now, are attaining so and will also be attaining in the days to come. Therefore, in believing the Buddha, there is no scope of having disbelief or blindly believing in the existence of the Buddha.’ The Upāsikas, hearing my solution, having it approved in happy mind, had been able to offer proper answer to Rangachan. Not only Rangachan, at present so many are there to throw such irrelevant question. By asking such questions, they want to prove themselves to be pundits to others. But actually, by doing so they reveal only their ignorance themselves. For, the real pundits do not speak of the thing that is gist less and devoid of essence. It is only the fools to utter such baseless, gist less and valueless utterance. They, by way of saying topsy-turvy words, want to repulse others; exhibit their heroism; and go saying many nonsense talks, use to spend their day. The Buddha has said: ‘A meaningful word is greater than that of the tens of thousands

unmeaning words, hearing of which, brings peace and happiness to the people.’ As that the power of growing into a giant tree exists in the tiniest seed. Hence, the speech that brings no usefulness but harm to people is not desirable. Rather, a sentence containing truth and essence carries much more significance than that of the hundred thousands of anti-well being words; can do an endless welfare. All approve such a speech with delight. It is needless to say that the value of word lies not in its quantity but in its meaning or in the fruitful materialization. For this, I am telling you; leaving the essence-less words; speak out the words of essence, of valued and meaningful. Having dropped the lie-harsh-provoking-useless words, it is best to speak out heart touching and sweet-hearing words. You must bear in mind that if you apply harsh voice to others, the others will also reply in that way.

It is as the effect of the meritorious act of the previous birth that People take birth to rich class. And it is owing to unwholesome act that leads to take birth to the lower strata in the society. This can be imposed as an offence upon nobody. So it has been said that all should perform wholesome deeds in order to lead the next birth to the upper strata, higher class and to the world of the gods. You all conserve your behavioural approach in the actions that is carried out bodily, verbally and mentally. The polite, gentle and well-behaved person can become successful in all actions in life.

At the end he said: You all, who are present here, be determined to the effect that ‘we will not commit to sinuous acts; we did them before due to ignorance; but from today on, at no circumstances, we will commit to sin; only the meritorious deeds that we will do.’ In this way, if you could become wise then there would be no contending, disputes and quarrelling. So, why should you get involved in contending, disputes and quarrelling? An ignorant does not have any awareness towards death. Being overwhelmed with conceit and egotism, they always get involved in disputes and tussling with others. In consequence of the sin committed thereby, they are obliged to go to the lower births. Today, the wholesome deed you have performed will offer you an endless fruition of merit in the future birth. As an effect of this meritorious performance, you, instead of taking poor and low

birth, will take birth to rich, higher strata, upper clan, royal race and be able to gain heaven. This **dāna** will never get defiled. You always think thus that goes: ‘The human life is comparable to that of the bubbles of boiling water.’ There is no certainty as to when the death comes and takes away into the hole of eternity. So, it is best to remain employed in wholesome deeds by day and night. Keep in mind that if the Saddhama is not practiced through performing the wholesome deeds it will be tantamount to push the future birth into the darkness. Never go for racing after the unwholesome deeds. Then yours will not be defiled but gradually be prosperous and finally the nibbāna will undoubtedly be attained.

Sadhu!

Sadhu!

Sadhu!

The real happiness cannot be attained through enjoyment

Once, on a certain occasion of offering at the Preaching hall, Ven. Banabhante in his doctrinal exposition said to the devotees: You do hear the doctrinal exposition attentively. If it is heard attentively, it becomes possible to contain it at heart. But if it is heard inattentively, it can by no means be comprehended. Hearing the doctrinal exposition, having it borne at heart, if own life can be led in accordance with, only then the gaining of hearing the [desanā](#) is cent percent attained. The Buddhist doctrine is a doctrine of denouncing not of doctrine of enjoying. It is seen in the tradition that during the Buddha's time, almost all the Bhikkhus contemporary to the Buddha were kings, princes, the rich and sons of the rich. They, denouncing their kingdoms and the wealth, having taken to pabbajjā under the dispensation of the Buddha, became travelers untoward the [nibbāna](#). At present you can ask Banabhante (me): 'Bhante, what have you denounced?' In reply to that I would say, I did not have the royal wealth and the like, by denouncing of which I did not become a person of 'forth-going.' But having been taken to pabbajjā, I have been able to denounce the life and body. During my days in the wilderness of Dhanpata, I would always promise that I would not enjoy and I would not let my mind think of enjoying. Again, I would think of the All Knowing Buddha, [Sāriputta](#), [Moggallāna](#), [Mahākassapa](#), [Mahākappina](#) and the like; their denouncement of the royal pleasures and wealth. Choosing the spirit of their great denouncement as the only ideal, I would aspire to denounce the life and body; I would inspire myself. Many bhikkhus told me, on denouncement of body and life, one would have to embrace the death. Therefore, we would not be able to do like what you did. Now you too, may say: You have denounced the life and body, which is a fact but we will not be able to do so. Then how do I expound you the [desanā](#)? The All Knowing Buddha, having interpreted the faults lying with enjoyment and the consequences thereof in each [desanā](#), would reveal that the happiness is vested in the denouncement and the peace lies in the denouncement. He would explain what the glory of denouncement is and what happiness is derived out of denouncement. Hence, now you will have to say: 'we will not enjoy and do away with the

denouncement.’ Enjoying is misery; denouncement is happiness and the peace lies in the denouncement.

The enjoyable objects that are noticed around the world are all **impermanence**. Hence, on intending to enjoy the impermanent objects, it is only the suffering that is offered. So, in the mind of persons involved in enjoying, the peace is never achieved. No sooner gaining an enjoyable object, one’s mind, with hopes and longings for gaining such objects ten times more, always gets burnt in the fire of dissatisfaction. There is no satisfaction in enjoying. The ultimate satisfaction or happiness can by no means be gained. It may be said that whatever is believed to be happiness in the world is nothing but the forecast of suffering. The All Knowing said to the king Bimbisāra: “The real peace and happiness couldn’t be attained by way of enjoying. The enjoying rather ushers in miseries and pushes the life towards the unbearable pain. The enjoyers, even though being possessors of enjoyable wealth, are misers and turns into poor.

Buddhism is the doctrine of denouncing. This doctrine teaches to denounce all that ranges from the enjoyable things to the body and even life. So, in ordinary vision, this all round denouncing looks to be all pervading emptiness. But in reality, it is not all emptiness; rather it reveals the very best outcome. The reason is that the gaining of instant peace being in the state of contention by denouncing all that universally demanded worldly objects is really unthinkable of the gravity of knowledge that requires. That is why the denouncing ideal of the Buddha is adored throughout the world even to this day. As evidence, we find many high-ranking dignitaries of both home and abroad come to me expecting to hear doctrinal exposition. They become happy to hear the advice of the Buddha’s denounce bound and wisdom-producing words from my mouth and having been blessed, they leave in happy mind. To me, Rangamati is seemed to be more convenience a place than that the places like Khagrachari, Baghaichari and Jurachari. For, when I stay at Rangamati, many high-ranking officials of home and abroad often come to me. Since, it is convenient to them to come to Rangamati. Moreover, this place is located at the middle point for all the quarters concerned. And the environment and the people hereof all are to my prior knowledge.

Venerable Banabhante continued: What is the real happiness? How the real happiness attained in accordance with the Buddha's doctrine? The happiness lies in the denouncement, extinction, refraining from and in non-attachment. And the happiness in all these is the real happiness or the **nibbāna**. The **nibbāna** is attained in the happiness in denouncement, extinction, restraining and non-attachment. It is the denouncement of Avijjā desire, extinction of the Avijjā desire, extinction of 10 kinds of defilements (kilesa) and on being unattached to Pañcakkhandha or the nāma-rupa (body and mind) that leads to the realization of the nibbāna in no time. This is the principal stand and happiness as referred to the Buddha's doctrine. Again, the Buddha says that a wise does cherish longing for wealth, offspring, state and even prosperity neither for himself nor for others and that he is really the happy person. For, happiness cannot be obtained in enjoying the elements of the earthly objects. The wealth, property, dignity, etc. cannot provide satisfaction of any kind to man. The reality is that there is no existence of happiness in the wealth, profit-making and in lustful love. Also no well being to human beings can be performed through enjoying earthly objects. Rather this sort of enjoyment is an obstacle on the way to liberation.

Venerable Banabhante further said: It is the best act to establish friendship with the wise instead of being with the fools. It may be said that it is as much happiness that is gained as much one can stay without meeting a fool. Be known of the fact that companionship with a fool is much more woeful than that of co-existing with an enemy. For, the ignorant, in no way can do good but the harmful act. They always cause extreme damage to themselves and to the others as well. They are devoid of the sense of duties and responsibilities; they are full of greed, hatred and passion, egoistic, cruel, impious, keen of counter hatred and revengeful, encouraging and dauntless in mischievous deeds. The kinds of unwholesomeness and inauspiciousness are created in the world are all creations of the fools. There is no such act that is not done by the fools and also no words as such that are not spoken out by the fools. Hence a fool is more formidable than that of the poisonous snake. Take for a certain that although the fools do not bring harm to you at present time, yet the meeting of

them is woeful. It is for this reason that the fools are always worthy to be avoided. To avoid them is the prior duty of every wise people. On the contrary, the meeting of the wise, pundit, and noble people brings in happiness and well being. For this reason, it is the best deed to establish friendship with the wise people. The wise people are the ultimate patrons to any helpless person; they are the directors of right path and honest advisors. Being with them ushers in no harm but well-being. Again, on being in the state of knowledgeable vision and right vision, the ultimate peace and happiness is felt at heart.

He then threw a question to the devotees; Are you in peace by being husband-wife and having children in the worldly condition? I find that you are leading a terrible life. There is no end to the worries and unhappiness. For instance, the wife does not pay heed to the words of her husband; the husband does not hear what his wife says and the son does not obey the father and so does the daughter to her mother. The wife is not ready to understand the pain that her husband suffer; the husband does not understand the pain of his wife; the son does not feel the pain that hurts the father; the daughter does not understand the pain that the mother suffer and the mother fails to realize the pain that her daughter suffers. In this way, in between husband and wife, father and son, and mother and daughter, there goes a series of crossing of words, disagreement, ill feelings, etc. The miseries that you are facing are really beyond description. On top of all, worries with the sons and daughters, the problems created amongst the relatives, disputes with the neighbours, hustles on land, wealth & property, finance, services, business and so on resulting in the myriads of problems, contradictions and conflicts amidst of which there is no peace, no happiness even for a moment in you. The life is passing like a steamer floating onward in the stormy waves. At any moment, it may cause great disaster and get all ruined. Then, you see, how woeful the worldly condition is; how unhappy and painful and how full of conflicts each moment is. Even then, you do not intend to be effortful to denounce the worldly condition and lead a life like a free bird. You do not intend to gain the sweetened happiness of the nibbāna. Whereas, you are in enormous suffering yet there arouses no knowledge. Do you know the reason of why? It is the

ignorance. Your mind is so covered with ignorance that piercing the layer, having the sufferings viewed as woes, arousing the eye of knowledge has become a hardly possible matter. The life of worldly condition that mothers all sorts of woes, you are keen to embrace it as if it were a highly precious gem.

Venerable Banabhante continued: On being arousal of the eye of knowledge, one can realize the supermundane fruition in no time. Then it does not necessitate waiting for a certain time. For, as and when this Dhamma is properly observed, the fruition is attained immediately. The supermundane Dhamma, as soon as it is realized, gives out its fruition. Evidences to that effect in abundance can be had from the tradition revealing the Buddha's time. For instance, Some Bhikkhu attained the Arahantaship soon after taking to the pabbajjā (going forth). Again, one day, the elder sister of king Prasenjit, relying on a stick, somehow reached to the All Knowing Buddha. Then the Buddha, in tune of advice, said: 'O the old lady, do take rest.' The old lady attained Arahantaship soon after she heard it. On the other hand, a house Mistress of ten children, too, having taken to 'going-forth', attained the Arahantaship. How do they realize the Arahantaship so easily, do you know? They had been able to empty their Avijjā-covered mind swiftly and could arouse knowledge. And they had attained the fruition of supermundane path before waiting for a particular time to come.

The world is full of woes; no real happiness as such here although the people covered with ignorance fantasize to gain the happiness. But when they go for materializing their imaginary dream, there remains no happiness as such; all get burnt to ashes in the fire of pain and miseries. Hence, you have done mistake by being in the worldly condition. As penalty for the mistake done, you are falling in to miscellaneous woes and hardships, disgrace, disrespect and in danger. It may be said that your mind is running downward speedily all the time.

At last he said: If there is indulgence in committing to sin and unwholesome deeds, there will be no prosperity with you. The reason is that the sinners always fall downward. On the contrary, if you always perform the wholesome deeds, you will gain prosperity and gradually you will be able to proceed towards the development. On being able to gain merit and knowledge,

there remains no fear of falling down. If someone asks you, as to how is the advice of Banabhante? Then you must tell him: ‘not to do such acts, which cause to go to the hell. Not to do the act that brings harm to both the existing birth and the next birth. It can be said, not to perform unwholesomeness but to do the wholesomeness and not to stay with the ignorant but with the wise people.’ are the few words of advice of Banabhante. Why it happens to go to the hell, you know? Breaching of **pañcasīla** and committing to unwholesome deeds, cause to go to the hell. Thinking on the line of actions oriented to ignorance and above all, if there is ignorance in the mind, it causes harm. So, by observing the **sīla** and wholesome deeds, get the doors to the 4 lower worlds closed. Having the knowledge attained, instead of causing harm, to continue to develop the mind gradually is the advice of Banabhante.

He continued: You always stay with knowledge-prone mind. Not to give the ignorance room but to house the knowledge in the mind. Then, there will create no bar in observing Dāna-**Sīla**-Bhāvanā and the wholesome deeds. By performing Dāna the greed, by observing **Sīla** the hatred and by exercising Bhāvanā, be effortful to get the ignorance declined. Then, hearing to my advice will be meaningful. And then you will also be able to comprehend properly the sweetened happiness of nibbāna that I mentioned here. And being the possessor of the Dhamma belonging to the supermundane world, the taste of the nibbāna-happiness will be tasted.

Sadhu!

Sadhu!

Sadhu!

Mind is the cause of 'well & woes' to man

On an occasion of Dāna organized by the students at Khagrachari Ariyavana Vihāra, while expounding doctrinal exposition, Ven. Banabhante said: Offering the Dhamma *desanā* means to interpret the **four-fold noble truth**. For instance, speaking of the **noble truth of suffering** and expounding **desanā, articulation, setting and publication** thereof; speaking of the **origination of suffering**, and expounding **desanā, articulation, setting and publication** thereof; speaking of the **noble truth of the extinction of suffering** and expounding **desanā, articulation, setting and publication** thereof; speaking of the **noble truth of the supermundane path** and expounding **desanā, articulation, setting and publication** thereof – to explain all these in a very easy and simple manner. Here, the term **speaking** means not to speak of the thing other than the **four-fold noble truths**. Only to speak about **what the suffering is**; wherefrom the **suffering originates**; at what the **suffering meets extinction** and the **means of the extinction of suffering**. The term **desanā** means to extol the **four-fold noble truths** before the people through having minutely explained. The term **articulation** means to declare. For the cause of universal well-being, happiness and arousal of the eye of knowledge, it is to spread the four-fold noble truth in all directions. The term **setting** means to establish. For instance, as an organization is established having the date and place mentioned, similarly, to establish the **four-fold noble truths** firmly in the mind ever since the time of expounding *desanā*. The term **publication** means circulation. It means to circulate the four-fold noble truth by way of giving a rightful conception with comprehensible examples. Without the four-fold noble truth, there is no other way to the liberation from suffering and to state that it is the only truth by which the *nibbāna* is attained. It is needless to say that in this way, the All Knowing Buddha would interpret the four-fold noble truth in easy and simple manner in the forms of **speaking, desanā, articulation, setting and publication**. Amongst the disciples of the Buddha, Sāriputta Mahāthera had also been capable of interpreting the four-fold noble truths in easy and simple manner. But right now, the Buddha, Sāriputta Mahāthera and many others are no more to

do so. I can by no way, explain the four-fold noble truth, as they would do. I will do only to the extent that is possible at my end. To speak on the four-fold noble truth, it is to say that there is **suffering** in the world and it is the **first truth**. As there is the existence of suffering, there is the reason of the **origination of suffering** and it is the **second truth**. Since there is the suffering, there is the mean to the **extinction of suffering** and it is the **third truth**. As the medicine is to be administered for curing from disease, similarly, for getting rid of suffering, there is also a path and it is the **fourth truth**. The **pañcakkhandha** (the group of five existence) is to be comprehended by the knowledge of the noble truth of suffering. The **Avijjā** and **desire** is to be evaded through the knowledge of the noble truth of origination. The **nibbāna** is to be visualized through the knowledge of the noble truth of extinction. The **Samatha-vipassana** is to be constructed through the knowledge of the truth of the **māgga-phala** (the fruition of supermundane path). Not to let the four-fold noble truths be known properly is the duty of the sinuous Māra. For, it becomes easy to lead the beings at its whims and wishes so long they can be kept under ignorance of the four-fold noble truths. It needs not to be mentioned that if the knowledge on the four-fold noble truth is acquired, the Māra can, in no way, keep the beings ignorant of. If the knowledge on suffering is attained, if the suffering can be viewed, if the suffering can be comprehended, then, will there anybody be ready to remain in the suffering? Nobody wants to get fallen into the pitch of suffering. On the other hand, also on attainment of knowledge about the cause of suffering, everyone takes effort to close the origination of the undesirable suffering. As it is the case, all are aggrieved of the suffering already caused in the previous birth; and on top of it, fresh origination of suffering? Nobody can afford to support it. If the knowledge of the extinction of suffering is attained, the happiness that is due can be experienced. And all are keen to accept the happiness. Hence, the extinction of suffering lies in the happiness of the **nibbāna**. On realization of the knowledge of the extinction of suffering, everyone, following the divine path, gets the suffering ended. If you go weak in knowledge, the **Māra** will lead you at its whims and wishes. You will have to remain in woes for being fallen repeatedly. You will not be able to gain

liberation from the hands of suffering. For this reason, you all be effortful in earning knowledge. On being firmly committed to obtaining knowledge, whatever obstruction comes on the way, having them crossed with heroic spirit, you will be able to reach at the zenith of knowledge. Hence, the All Knowing would help the beings defeat the Māra by way of giving the four-fold noble truth in dāna to them. As a result, the beings had been able to experience the ultimate happiness of the nibbāna having the suffering destructed once and for all. For this reason, during the Buddha's time, the Māra could not spread his influence.

It is mentioned in the tradition that when the Buddha was in absorption, the Māra then began thinking: 'This prince of the Shakya clan, if becomes the Buddha attaining the wisdom and begins giving advice to the people, then my kingdom will meet the ruin. Therefore, by any means, he will have to be made deviated from the concentration.' Soon the Māra, with its forces, started attacking the Buddha. But the Māra could not afford to dislocate the Buddha even a thickness of a hair, let alone being off tracking the Buddha from his concentration. It was rather the Buddha, defeating the Māra, attained the Buddha hood and began to show the way to liberation from suffering to the beings ailing from suffering. To this end, I am (Banabhante) also not in the good book of the Māra. The reason is that his strength is getting shrunk due to my advocacy of the Saddhamma. But it is worth-mentioning that at present, the Māra shows a little bit respect to me only.

Venerable Banabhante further continued: the Māra obstructs in attaining the 4 subjects. What are they? They are— (a) performing the wholesome deeds, (b) attaining knowledge, (c) experiencing the nibbāna and (d) being liberated from the suffering of worldly condition. Do you know, what does the Māra say? It says: 'Those who want to achieve these four subjects; I will get them ended in vain. I cannot tolerate the people attaining those subjects, in any manner. And I find no reason as to how I am to tolerate all that. On attainment of all those, they will make me defeated. I shall not be able to lead them as I wish to. I shall have to remain under their knees.' The Māra is happy to see the beings, being tainted with greed, hatred and ignorance, involved in various indecent practices, tortures,

unwholesomeness, and in sinuous acts. As much as the beings remain involved in the unwholesomeness and in sinuous acts so much is the happiness the Māra derives. And the Māra helps those sinners in many ways with its expertise. The Māra is the king of the sinners. The power of the Māra is exceptionally forceful amongst the indomitable forces. There is no ill act or word, which is not performed by the Māra. It is the Māra, the creator of all forms of unwholesomeness, sin, quarrel, dispute, taking to sword, fighting, extortion of money, terrorism, vandalism, contradiction & conflict and anarchism. The Māra gets involved in all bad deeds directly or indirectly. At present, keep yourselves refrain from the unwholesome deeds in which you are involved, too. On being able to refrain from such acts, sure enough being free from the Māra, you will be in safe from heading towards the hell. On the other hand, even though being asked for, you do not pay heed to what I say. So, sometimes it leads me to think whether I shall go on forbidding you any more. Let me cite a supposition: Suppose, some people on their way happened to meet a man resting by the roadside. After having talked to the man for sometime, they continued walking. The man hereof knew that there was a nest of wasps. Hence, it was clear that the passers-by would definitely fall under the attack of the wasps after a little later. The person concerned, if at all was a well-wisher, then, he would forbid them not to proceed further. And if he wished that the wasps might pin their stings, he would not forbid them from going. Is not the case with me similar to that one? But I want to forbid you from doing the unwholesome deeds. Yet I am to caution you so that you do not have to fall into misery. But you are not ready to hear my words. If you do not pay heed to my words, you cannot blame me for any consequence. One day one Chakma devotee told me: ‘O Bhante, it is for our well being, you would have to forbid us; we would have to be ministered and restrictions have to be imposed on us. Hearing your ministerial words, we would be careful at least to some extent. For, where the beasts abide by certain norms, why will not we? Of course we will. If you do not impose restrictions and instructions, who else is to do? Therefore, Bhante, kindly do carry on.’ And so, raising various logic and metaphors, I advice you to refrain you from committing to sin and I do with

instructions refraining you from committing to sin. I came to learn that many fear to come to me. Can you make out the reason behind it? It is the Māra that prevents them from visiting me. It threatens them saying: ‘Do not go to Banabhante, he will rebuke you.’ And as a result of the Māra’s threatening, they do not want to come to me for fear. I tell you to continue to perform meritorious deeds, having overcome all the obstructions of Māra. It is desirable that to do the meritorious deeds, all the obstructions created under the influence of the Māra have to be repelled with heroic manner. The meritorious performance cannot be done without intruding the obstructions of the Māra. So, be a hero to perform the meritorious deeds. It will not work on being mean and coward. Amongst you, those who are heroes do win over the threatening and obstructions of the Māra in dauntless state of mind so that it does not have to face any sort of difficulties in doing with the meritorious deeds.

Venerable Banabhante said: In practicing the Buddha’s doctrine, as it gives direct results in the existing birth and so it also gives better well being in the world after death. Again, there is no time frame to receiving of the results. It takes no time to produce the results. It is neither a word for words’ sake nor a piece of advice. Buddhism is never an imaginary doctrine. Through this doctrine, the real and liberating happiness is attained. So, herein Buddhism, it has been called upon: ‘Come and see’ for judgment and consideration. Also I call upon the educated boys like you to come to forward to learn Buddhism. Is really happiness attained in Buddhism? What is the nibbāna-happiness? Do research with these inquiries. It necessitates having the disciple-initiator for conservation of the Dasabala Buddha’s dispensation. On my part, it is not being possible to do all those works alone. In order to conserve the Dasabala Buddha’s dispensation, there is the need of more disciples having the academic degrees like B.A. M.A. Doctorate, Doctor, engineer and Barrister. Well-being with endless happiness is caused to all **devas** and humans on conservation of the Dasabala Buddha’s dispensation. At present, it has become necessary that all concerned should work widely for the development, prosperity and statuesque of the Buddha’s dispensation.

You will always stay in the state of delightful mind having

confidence in the Buddha, the Dhamma and the Sangha. Being delightful towards the Triple Gem, the mind can never go astray. The three deeds rooted in the 'body-speech-mind' set, on being capable of performing in delight or pure mind, you will possess a great fruition of merit. If somebody speaks out in pure mind or works with or mentally cogitates, the happiness follows him like the shadow. Hence you will work in delightful mind and apply your words in delightful mind. Only then, there will be a longer period of happiness and thereby will cause the well being and multi-faced merit will have accrued thereof. The shadow always stays in sheltering of the body and can never be bisected from the body. Similarly, the shadow of merit also follows the devotee. On the contrary, if a work is done in impure mind and if a speech is spoken, there is the misery at every step. Misery follows as the plying wheel follows behind the horse carriage. It can be said; the mind is the real cause of well and woe to man. It is the mind that makes the life happy or unhappy. If the mind goes with purity or devoid of sin, the happiness is there. Again, if the mind travels along the impure path then there remains boundless misery. So, from today on, you all be careful. Be vigil on your mind so that it does not travel along the polluted path so that it always travels along the path devoid of sin. If you can become successful then the misery will never come closer to you.

At the end he asked: have you comprehended my words or have I just planted seeds in the barren land of densely green grass for so long? If it has been a barren land, even the seeds will get spoilt, let alone the hope of bumper harvesting. No profit there will be. Those who are wise people can comprehend my words; they can contain at heart and practicing the same accordingly, become a possessor of great happiness. But the ignorant can, in no way, comprehend these subjects of knowledge and cannot contain in the heart. And to go practicing is a matter of just making castles in the air to them. Those who are wise amongst you, be effortful to comprehend them and lead your own life in the light of it. By some day, you will find that you will definitely attain the fruition. By the influence of my doctrinal exposition of today, if the ignorance gets removed with the arousal of knowledge and the sense of falsehood gets replaced with the arousal of truth, then the ultimate happiness will be yours. Yours

will not be a downward course of going and all sorts of pitiful plights will come to an end. So, once again, I tell you that if there is the arousals of sense of true knowledge and knowledge, you will be happy. Your future will be of ever lasting happiness, peaceful and prosperous. On the other hand, if there arise the sense of ignorance and falsehood, take for a sure that there awaits a blackened darkness. You all go striving to arouse the sense of knowledge and truth. Do not step back; let hundreds of obstructions come on the way; rather being like the deep-earthed pillar of *Indra*, having firmly held the energy, march ahead towards development. If you can carry on this process, one day you will surely attain the knowledge and the sense of truth. And on attaining of the sense of truth and knowledge, all the pains and miseries including the ignorance having been removed, you will be illuminated in the light of wisdom. Do always remember:

So long arouses not the sense of truth in the mind of thee,
Then no removal of the worldly sufferings will there be.

Sadhu!

Sadhu!

Sadhu!

Man commits to sinuous acts for being ignorant

On a certain occasion of offerings, Ven. Banabhante was expounding **desanā** to the devotees gathered in the preaching hall at Rajbana Vihāra. He said: The Buddha's Dhamma is a doctrine of the wise people – not the Dhamma of the ignorant people. It is only the wise people that can comprehend, perceive and enable to take this Dhamma to practice properly. It does not require to dispense much more advice with various examples in expounding **desanā** to them. Like the tongue, they are capable of having the taste at a very little amount. One day, the Divisional Engineer of Chittagong Division said to me, 'O Bhante, the Venerable one, delivering lecture will not work on us. We are to be taught with the knowledge.' Letting the sweet touch the cheek cannot help experiencing the taste of sweet. The taste can only be felt immediately after letting it be on the tongue. Just similarly, lecturing is like letting the sweet touch the cheek and dispensation of knowledge is like letting the sweet be on the tongue. But if the **desanā** is heard in the state of mind containing knowledge, then of course, there might be the arousal of knowledge in the audience. But there is no scope as such if, **desanā** is heard in the state of mind overwhelmed with passion and in idle mood. During the Buddha's time, while hearing **desanā**, many attained the Arahantaship. It was due to hearing the doctrinal exposition in the state of knowledgeable mind for which they had been able to attain the Arahantaship.

I do not want to go to the distant places whenever I am invited. Can you guess the reason of why? It is due to hesitation that I feel. Because, if the people living there ask me: 'you have been staying there for a long time, may we come to learn as to how many people, **have you** been able to motivate? Then I will have no saying. I will have no answer and to remain silent. If I could have been able to make answer in confident voice telling them that thousands of people I had been able to motivate, then they would have been assured of hearing my reply and with a hope would have asked me: 'Then, do teach us, too. You are of no match in teaching us.' Now, I would like to say something about being capable of understanding and being incapable of understanding. Well. What is your opinion? Banabhante is

capable enough to make you understand but it is due to being unskilled, you cannot understand; this makes a point in one end. Or, Banabhante cannot make you understand to the needful, whereas, if it had been properly made understandable, you would have been able to understand – this makes the point on the other end. Now, tell me rightfully as to which of these is correct? The audience then in a voice replied: ‘O Bhante, the venerable the most, you are capable to make us understand but it is we who, for being ignorant, cannot follow.’ Now Ven. Banabhante continued: So, it is due to ignorance on your part, you cannot follow my sayings of making you understand. The Buddha has said: ‘If no success is gained on any work; be sure that there might have existed errors, mistakes and ignorance somewhere in the totality. Try to locate those errors, mistakes and ignorance out. Having treated those errors, mistakes and ignorance properly, go and get the success gained. Again, be known of the fact that it is the man that is subordinate to error. Only the **Sammāsambuddhas** (The Enlightened Ones) are free from error. It is owing to the effect of the All Knowing Wisdom, they know all the things in minute details and that they cannot have any kind of error. They are above the error. The tradition says that the All Knowing Buddha would bring some corrections to some words of the Aggasāvakas like Sāriputta and Moggallāna. The case with the Commoners, not to be mentioned, there will be the mistakes at every step of conversation, dealings and in actions. But if care can be observed while being in consciousness, the quantity of committing to error can thereby be reduced. For, on being at the state of instant consciousness, the signs of imminent error may be anticipated and it does not arise so difficulties in correcting them before long.

Venerable Banabhante further continued: It is the error or ignorance out of which man commits to the sinuous acts. And also there is an attraction to the sinful acts in an ignorant person. For, so long the sinuous act does not begin to yield results apparently looks rather pleasant. But when the sinful act gives out its reverse effect, then it has to suffer endless pains and miseries in both existing birth and in the world after death. Hence the sinner, seeing the formidable consequence of the sinful acts, receives injuries at repented heart. It can be said that the sinners,

by committing to sins, turn themselves into their own enemies. As the enemy causes harm so the sinful act, too, getting the man suffered indescribable pain and miseries, does the ultimate harm to man. On having committed to the sins, it has to suffer the results thereof with various woes and pains. In the consequence of sin, the suffering with downward course of going is inevitable. Misery, pain and downward motion are the attire of sinners. So it is said: 'Punishment for sin and award for merit.' The sin gets defeated to the merit. A merit-blessed man gains delight in both the existing birth and the world after death. That 'I have performed meritorious deed' – being tainted with this good courage or thought, the person concerned, as he derives delight during his existing birth, similarly, even more delight he receives having obtained divine motion after death. The person already having merit leads his life in the ultimate happiness during both the existing birth and the world after death. For, it is the Dhamma that protects the person practicing the Dhamma. So I tell you that the Dhamma is ought to be made to practice or the deeds of Dhamma is ought to be performed for the universal happiness. You do away with the acts of merit by day and night so that you, instead of getting downward passing, can obtain the passage to upper spheres. Never perform sinuous acts.

Ven. Bhante continued: The Buddha, in *Karaniya Sutta* said, 'Do not commit to even a little sin at which the wise people of other faith may condemn for it. At present people of other faiths are also conscious of advice of the Buddha's doctrine. Hence, if you perform sinuous act, it is very much sure that they will condemn or rebuke you. So, you give up the unwholesomeness with utmost vigilance and remain involved in the wholesome deeds. If you remain employed in unwholesomeness, you will be condemned by others and be object of negligence. For, nobody looks upon an ill-natured fellow, sinner and the half-dead person with heart and soul view. None pays respect or show any honour. All say rather a bad name, condemn them, neglect or rebuke directly or indirectly. In this way they become identified as an object of suspicion and criticism. So, you do take to practice the advice of the Buddha attentively. At this you will not face with any form of deviation or be fallen prey to worthlessness. You will be able to lead as the

superior human having all sorts of disgrace of defeats and narrowness washed off. The doctrine of the Buddha includes: not to cherish unjustness; not to behave inimically; not to harm anyone and to hate no beings. According to Buddhism, not to hate any beings and on becoming a person of '*ahimsa*', happiness is attained. Instead of bringing no harm, to help anybody is of a highly well being deed. Helping others is always very much pleasure producing. In case of having not much affordability, you strive to do the benefaction to others, be it even as speck as the point of a needle. Even then also, an enormous joy is gained at heart. Again, if you are incapable of serving a good turn, at least do not offer a bad turn. Even do not house the thought of bringing harm to others in mind. Rather, do approve the benefaction done by others with *Sadhubad* (thankful with heartily approval). The merit will also be there. He, who is equally kind to both the friend and foe, wins the hatred by compassion and can own the enemy by alliance, is the super happy man in the world.

He further continued: The ignorant people are polluted of six faults. They perceive the good to be bad, the bad to be good, the just to be the unjust, the unjust to be the just, the offence to be the innocence and the innocence to be the offence. In other words, they judge the bamboo in the knowledge of being a tree and the tree is to be a bamboo. As a piece of cloud having the greatly brightened full moon covered, does not let the bright light of the moon spread, similarly, the ignorant people, for their ignorance, cannot comprehend the actions and reactions of good & bad, just & unjust, offence & innocence, sin & merit, mean & great and good & evil deeds. So, any lofty, greatest and welfare deed cannot be expected from the ignorant persons. The conscience of good or evil never arouses in them. The Buddha has said: In the world, it is only due to the ignorance that all kinds of miseries have to be suffered. The mind of ignorant persons, for having been driven along the wrong course, causes them involved in various sinuous acts. Being attached to the sinful acts, as he suffers pitiful woes in the existing birth and so after death, having fallen in the 4 lower spheres, he suffers endless pain in the hell. For, the results of the unwholesome deeds are never of happy, peaceful and relieving. Rather, the poisonous outcome of unwholesomeness is to suffer with abject pains getting burnt in

the fire of repentance. So, the effect of unwholesome deed gives out severely extreme suffering in the existing birth and during in the world after death, it gives even much more severer and intolerable pain as its effect. So, leaving ignorance, you become wise persons. On becoming the wise persons, you will be able to judge the good & bad, just & unjust and offence and innocence. In light of the judgment, having the negative aspects like evilness, unjust and faults, it will be easy to accept the positive aspects of goodness, justness and innocence. The advice of the Buddha's doctrine directs: 'You, without being dependent upon others, go through judging by own knowledge and accept which are of the truth, just and good. Hence, it should not be that I, Banabhante, am telling you all these and you will just accept them. You can sort them out and justify my words. The wise people never accept anything without justifying them. I heard many to say: "we cannot judge the speech made by 'such and such' person today." Whether the speech made by the person concerned is false or true and correct or incorrect has to be judged. It needs not to be mentioned that before accepting anybody's advice or words as to be worthy, must be judged. It is never to accept anything regardless of their gravities. For, without justification and testimony, if anything is accepted, there remains the possibility of accepting the **false** in place of the **truth**. So the wise people do not accept other's words or advice without bringing to justification. They themselves, after having judged the aspects of true or false, just or unjust, fault or innocence and essence or devoid of essence, accept it. And this is the real ideal of the Buddha's doctrine. Do bear it in the mind that the Buddha's doctrine is not like the one, which is dependent on others and to lay trust up on the outward feelings or accept it. This Dhamma is a doctrine, which is to be acquired through self-experience and research on one's understanding. It is the Dhamma, which, the wise people themselves, is to comprehend and realize it. There is no scope of getting someone accepted blindly, here.

At last, he said: Do employ yourselves in wholesome deeds giving up the unwholesome acts. Always drive the mind towards the wholesomeness. By no way do think of unwholesomeness. Even if suddenly, there grows up unwholesome thoughts in the

mind; you will remove the ill thought out of the mind. Do not breach the **Pañcasīla** even at the cost of life. Do the Bhāvanā of loving compassion at least for 3 times wishing: ‘May all beings be happy.’ Do not wish bringing harm and ill to the beings. Do maintain the unperturbed state of brotherly relationship with all through kindness, giving away and sacrifice. Try to understand the woes of the distressed. It is the best to help the distressed people at the optimum possible level. ‘Forgiving is the sign of the greatness.’ So, be well-wishers to both the persons of own and others maintaining forgiving attitude. The word that is not pleasant to own should not be applied the unpleasant word to others. The reason is that you will also have to hear the same because of the application of such unpleasant words to others in turn. Do not cheat others by telling a lie. Do apply sweet, appealing and pleasant words to all while avoiding the use of malicious, jeering and divisive words. It is possible to be safe from various pains and miseries, fear and hurdles, if it can be passed while remaining awakened or at restraint state of mind. It is restraining that brings well-being and happiness in both existing birth and the world after death and leaves no fear of being fallen in to miseries.

Sadhu!

Sadhu!

Sadhu!

Māra gets pleased on performing unwholesome acts

On an occasion of offering at preaching hall, Rajbana Vihāra, while expounding ‘desanā’ (sermon) to the gathering of devotees, Ven. Banabhante said: If someone in the state of mind tainted with **greed**, **hatred** and **delusion**, intends to enjoy pleasure, then, take for a certain that such is Māra-attracted mind. It is the Māra-attracted mind being intoxicated with the thoughts of property and riches, cherishes the longing for enjoying pleasure. The Māra allures the beings in the world to the effect that it is in the enjoyment out of which the happiness comes, the happiness is gained and can be stayed in happiness. As a result, being attached to the enjoying of lustful pleasure, traveling from one object to the other passes in temper due to the conflicts of longing and desire. That on gaining a sought-after object gives rise to seeking yet many more kinds of objects leaving no bound. In this way, due to the troubles out of having thirst for pleasure that lacks satisfaction, theirs meets no ending of miseries. With the mind suppressed in longing and desire, the happiness even for a wink of an eye cannot be gained, let alone becoming extremely happy. But the Māra, getting the eyes of the beings puzzled with falsehood, does not let know the actual truth. As all the objects around look to be colourful in coloured goggles, similarly, with the mind attracted by the Māra, nothing else is found excepting to the enjoying and enjoying. Then the conscience of good and evil gets abolished in the beings. To them, the lie is seemed to be truth. They do not want to understand that it is not in enjoying but denouncing at which the real happiness is achieved. He, who is capable of controlling own mind, tears in pieces all kinds of lie-hood puzzles of ties of the Māra. But to control the mind that is already sunk in enjoying or getting it back to restraining is not so easy but a very hard-some job. What does the Māra say, you know? It says: ‘I will spare none; none will be freed. I will get all confined to enjoying pleasures. Those who are keen to attain nibbāna; who are desirous to set free from the worldly sufferings and who are seekers of right knowledge, I will put all of them behind the bar of the **pañcakāma** (five sensuous desires). I will destroy their knowledge, efforts for liberation from suffering, intention of attaining nibbāna, zeal & enthusiasm and energy.’

The job of the Māra is to offer the beings miseries, cause to suffer and cause to fall in the 4 lower worlds (animal world, ghost world, demon world and hell). Again, getting the beings killed, the Māra says that the All Knowing Buddha named it the Māra. According to the Buddha's doctrine, it is called 'Māra'; in Islam, it is 'Setan'; In Christianity, it is the 'Evil' and in Hinduism, it is called 'Shani'. If you attain the knowledge of four-fold noble truth; if you meet the truth and if the knowledge of 'destruction of the cankers' arouses in you, then the Māra will get defeated itself.

If the beings get intoxicated in enjoying pleasures and remain involved in performing various unwholesome deeds, the Māra becomes very pleased. For, at this, companions to commit to sin make themselves available to Māra and the numerical strength of sinners get increased. The Māra, in association with those sinuous allies, performs many unwholesome deeds and opposes in observing the Saddhamma. Kāma, the **Sensuous desire**, is the First army core of the Māra; Ārati, the **Attachment** is the Second army core; **Hunger** is the Third Army core; **Thirst** is the Fourth Army core; **Lethargy & Sleep** jointly form the Fifth Army Core; **Cowardice** is the Sixth Army Core; **Scepticism** is the Seventh Army Core; **Kuhana & Imbecile** jointly form the Eight Army Core. Besides, profit, fame, false-based fame and praising self while hating others also constitute the Army of the Māra. With the help of this Army, the Māra, having launched an attack in the mind of beings, leads to the evil course of conduct. The ignorant persons being defeated at the hands of Māra, becomes obedient like the servants loyal to the master. The Māra snatches off the eye of knowledge so that they cannot search out the path to liberation.

Ven. Banabhante further continued: If there is sense of ignorance in your mind, then you will not like me advice. And if there exists no such sense, then you will like them and they will seem to you to be the best. Be learnt that as the perceptions of 'I' and 'mine', are false so are the ones of 'male', 'female', 'son-daughter' and 'relatives.' It is needless to say that in reality, there is nothing as such that could be reckoned as to be true, essence, own and of self in the world. Whatever is claimed to be of **self** is nothing but delirium of a lunatic person. Having considered all

the things to be false and devoid of sense as trivial a thing is, being at the state of indifference to the attachment is called the True Dhamma. You all, instead of being set in the false Dharma, do practice the true Dhamma. As a result of doing with the true Dhamma, yours of birth-decay-ailments-death including all miseries of worldly condition will get ended. But on doing with the false dharma, you will never gain liberation from the worldly miseries. The All Knowing Buddha said: It is by way of having greed towards Kāma, attachment to Kāma and ignorance towards Kāma, the mean humans being led to the wrong course of action, fall into boundless miseries. So, the mean persons are worthy to be deserted by all possible ways. According to the doctrine of the Buddha, the prevalence of the perception 'I am a man' breeds forth the **wrong view**. And then, being confined to the wrong network, having the falsehood accepted, the truth is thrown off. On the other hand, the All Knowing Buddha termed the man with the concept of 'I am a man', the desire, the prejudice as mean and advised us to drop the mean concepts and to get free from traveling along the worldly cycle.

The advice of the Buddha's doctrine is to refrain from exercising the Dhamma of others and the business of others and to do with own Dhamma and own business. That the principles of the Dhamma in which, greed, hatred and delusion prevail or the practice of Dhamma that causes to breed greed, hatred and passion, is called the Dhamma of others. And the business that is done with greed, hatred and passion is called the business of others. The exercising of the principles of Dhamma wherein produces no greed, hatred and passion and the Dhamma wherein the greed, hatred and passion grew earlier get completely destroyed is called the Dhamma of own or the **Saddhamma**. Accordingly, the business that is free of greed, hatred and passion is the business of own. By exercising own business and own Dhamma, one can become free from countless woes of the worldly condition. The conflict of desire and longing cannot agonize for a single moment in that path. Hence, only the exercising of own Dhamma and performing own business is the path to real happiness, a road map towards peace, a path to the ultimate contention, a path to joy and the path leading to the liberation from suffering, the nibbāna. The Dhamma of others

and the business of others bring in endless pain and woes; blockades the path of the suffering-free nibbāna. It is a sorrowful, fearful and dangerous path. For this, the passerby exercising own Dhamma and own business is to remain very careful so that he does not fall into the trap of others' Dhamma and others' business. If you possess knowledge, you will exercise own Dhamma and own business and you will feel ashamed of in doing with the Dhamma and business of others. The Divisional Commissioner will never do the job of an orderly for being shameful. What sort of knowledge is that? It is the knowledge of **Four-fold Noble Truths, Pattecasamuppāda, and Destruction of Cankers.**

Man's mind is always busy searching for happiness. By how or by going where, the happiness of mind may be gained is the business in which he remains busy. For the happiness of the mind sake as such, some go for high rank, some aspire for academic degrees while some others run after amassing huge money and wealth. Again, now, some are migrating to America, Australia, Canada and New Zealand for obtaining citizenship. But with the enjoyment as such, the real happiness of mind is not gained. Rather it will do nothing but increase in the miseries in essence. Since, the intoxication of enjoying pleasure ailing from desire and longing can never be a happy one. Only the mind subjugated by restraining can provide the real happiness. But it is not an easy task to have a control over mind and get it subjugated but hard enough to do. The ignorant people can never get the mind subjugated by knowledge rather the mind subjugates them. It is only the wise people who become able to control the mind. They realize the nibbāna-happiness in controlled and pacific mind. For that reason, you, for the sake of gaining the nibbāna-happiness, having the enjoyment and lust denounced, do control the **self (Atta)**, **mind (Citta)** and **Faculties (Indriya)**. It is by the controlled self, mind and faculties (22 kinds) **the Sīla, Samādhi and Paññā** get fulfilled. And with the fulfillment of the **Sīla, Samādhi and Paññā**, the nibbāna is attained. Hence, the Buddha advises to control the self, mind and faculties before fulfilling the **Sīla, Samādhi and Paññā**. For, in the state of uncontrolled self, mind and faculties, practicing properly with the **Sīla, Samādhi and Paññā** and their fulfillment cannot be possible. For instance,

for a cowboy it is impossible to control properly and tend a herd of hundreds of cattle nearby a vast paddy land. While preventing a cow from destroying the paddy field, another will sure to get in and destroy the paddy field. Similarly, at the first place, failure in controlling the self, mind and faculties, the Sīla, Samādhi and Paññā cannot be possible to enlarge. The practice of controlling the **self** is exercised at such a place where there is no coming and going of males and females. The practice of controlling the **mind** is exercised where there is no haunting of people. It may be said, the deep forest, where nothing else but excepting to the trees and forests come to notice; no sound of human beings is heard; where the silence and quietness dominate by day and night – proper is the place where controlling the **self** and **mind** is easy. Without being willfully served in **the six bases** (**Shara-indriya** i.e. eye, ear, nose, tongue, body and mind), in order to control the **indriya**, it is to follow the principle that goes: ‘being blind even having the eyes; being deaf even having the ears; being weak even having the strength, being dumb even having knowledge and being dead even having the life.’

Ven. Banabhante continued: You always do take the course of being unperturbed or carefulness. On observation of vigilance, there grows no sin and unwholesomeness and it becomes possible to be strong in knowledge and wholesomeness. Let say the All Knowing Buddha is a doctor; the Dhamma is medicine and the people (i.e. you) are all patients. Hence, you are to come to the Buddha in the form of the doctor to administer the Dhamma medicine. It is by taking the Dhamma medicine; getting cured of the diseases, gain the immortal nibbāna. I find that you are all patients; none of you are in comfort due to severity of the pain of the disease. Do you know what type of patients are you? You are all the patients of **kilesa** (defilements) and **khandha** (five group of existence) diseases. It is due to severe pain of **dasā kilesa** (10 defilements) and **pañcakkhandha**, being aggrieved, you are always going restless. You are not being able to find the way to get rid of. Therefore, to be liberated from the ailment-form miseries, you will have to administer the Dhamma medicine. Having the medicine administered from the dispensary of the Buddha, get cured of soon. Only then you will be able to stay in happiness. What is the Dhamma medicine is all about? The **37**

Bodhipakkhiya Dhamma (37 Requisites of Enlightenment) are the Dhamma medicine of the Buddha. They are as follows:

- 4 Satipatthāna (4 Foundations of Mindfulness)
- 4 Padhāna (4 Right Efforts)
- 4 Iddhipāda (4 Roads to Power)
- 4 Indriya (4 Spiritual Faculties)
- 5 Bala (5 Mental Powers)
- 7 Bojjhanga (7 Factors of Enlightenment)
- 8 Māga (8 fold Path)

With the administration of this 37 Bodhipakkhiya Dhamma or the super medicines of the Buddha, [the kilesa](#) and khandha diseases get eradicated forever and in no time, the ultimate happiness of nibbāna is experienced at the existing birth. During the Buddha's time, millions of people, having cured of diseases by administering this super medicine of the Buddha, gained the nibbāna. At present time, you also be determined to this effect that 'by taking this Dhamma medicine discovered by the Buddha, having cured of diseases, we will be in the state of the ultimate happiness of the nibbāna. There is no alternative to the Dhamma medicine for curing of the kilesa and khandha diseases. Without the Dhamma medicine, the diseases of kilesa and khandha cannot be cured. Hence, by taking this Dhamma medicine individually, get cured of and do experience the happiness of the nibbāna.

You take refuge to the right course of action leaving the wrong course. Again, do take refuge to the knowledge and truth. Do not stay with the false and ignorance. The knowledge and truth will save you from getting with downward course of action. It is the knowledge that will show you the path to liberation from the worldly suffering. Replacing the false by truth, you will be able to lead a happy life. It is the truth and knowledge that will award you the happiness. On becoming the achievers of truth and knowledge, you will not have to be fallen in miseries. Above all, if you are positioned with truth and knowledge, you will be able to observe my advice minutely. I tell you that if you observe my advice minutely, then it will herald good yielding in your life. You give up applying the languages like '[bargaram](#)', '[barganandi](#)', '[bargakaroni](#)' and instead keep applying the

language like ‘samagraram’, ‘samagranandi’ and ‘samagra karoni’. The language like ‘bargaram’, ‘barganandi’, ‘bargakaroni’ means the language that creates distance and dispute thereby spoiling the cordial relationship in between the two. On the other hand, the language like ‘samagraram’, ‘samagranandi’ and ‘samagra karoni’ means the language that establishes unity, alliance, union and firm friendship. Hence, for the sake of universal happiness, having dropped the language like ‘bargaram’, ‘barganandi’, ‘bargakaroni’, you speak out in language like ‘samagraram’, ‘samagranandi’ and ‘samagra karoni’. Never apply the words that will cause to grow the sense of ignorance. For instance, words maligning others, slandering others, vilification, provoking words and heart-hurting words. Instead, speak in sweetened voice, sweet hearing words, dearly words, charming words, universally heart appealing words, truth-rising words and the sweetened words removing all sorts of woes – this is the way desirable to be spoken to. It is also to be seen that if you had already attained the knowledge and wholesomeness then you would be able to enter into a firm bondage on the basis of unity and alliance amongst you. Otherwise, the unity would be as disintegrated as the rice soaked in water and the unity would remain as a far-flung matter.

At the end, he said: Would you be able to promise to the effect that goes: ‘we will not stay in the darkness of ignorance; we will take refuge to the knowledge and we will stay with the knowledge.’ You accept the Dhamma of the truth while leaving the Dhamma of falsehood aside. Be care taking to remain positioned with knowledge under the refuge of truth. Then, it is ascertained that for both the existing birth and the world after death, it will cause to flow prosperity, progress, happiness and welfare in your life. Are you aware of the objective of my advice? It is directed to protect you from the hands of the coming woes and down falling thereby to deem the location of your peace and happiness. It is aimed to ascertain your downward moving mind to drive to upward direction. For, the result of sin can never be a happy one. It rather invites danger as the consequence. On the contrary, the fruition of wholesomeness and merit is of happiness, greatly satisfactory and rejoicing in both the existing birth and the world after death. Hence, through

earning wholesomeness and merit by day and night, do the rare human birth a meaningful one. Be effortful to drive the mind to upward direction. Do stay with higher knowledge, high ambition, high mindedness and higher concentration. Never be of low expectant, mean minded and never do lower concentration and do not think of low-level knowledge. Do bear in mind that it is by the purity of mind, ambition, high mindedness, and higher concentration and higher knowledge that the fruition of the supermundane path is attained.

Sadhu!

Sadhu!

Sadhu!

Prosperity is inevitable to the race to which a great soul is born

One day, on an offering occasion held at Rajbana Vihāra preaching hall, Venerable Banabhante, while delivering Saddhamma exposition to the devotees, said: If there exists the sense of ignorance in your mind, you will be passing to the lower world. And if the knowledge already exists therein, then you will have upward course of going. Again, if you pass downward, if you get defiled I will be ashamed of, no doubt. Because, in my presence you are not supposed to get morally degraded and defiled. The Buddha has said: The race/nation to which an honest and great soul takes birth is inevitably destined to attain glory, dignity, good fortune and the prosperity on the increase. The race/nation soon becomes gratified, sacred, glorified and exalted. The glorious flag of that race/nation pervades in brightness for a long period of time. Hence, it is established fact that because of me, the door of your dignity, honour and good fortune will be opened. But before there is the enhancement in honour and dignity of yours, you will have to do in accordance with my words. You will have to follow my advice and directives. Otherwise, on the contrary, i.e. on not abiding by my directives and advice, how will you be benefited? Take for an example; a fellow was rolling on owing to severe stomachache. In the mean while, a very good and effective medicine for stomachache was made available there and the patient was then repeatedly asked to take the medicine. But the patient in no way was ready to take the medicine. On the contrary the patient kept saying: ‘ I do not have confidence in this medicine and even if I happen to die I will not take it.’ Now tell me as to which one is responsible. Whether the unwillingness of taking the medicine for stomachache or the medicine itself? Then, all in chorus said: ‘Oh venerable Bhante, the medicine cannot be held responsible for all that.’ If the patient does not take, the medicine cannot get into the stomach and remove the ailment by moving itself. So, the patient himself is responsible. Ven. Bhante now said that the case with you resembles to that of the patient’s. If you do not believe my words and do not work on my directives, then how will your glory and dignity be on the increase? If you give up all kinds of ill acts and

observe my instructed teachings of good principle carefully, only then there will be the enhancement of your glory and dignity. Your gracefulness will spread ever radiant in all directions. It will never get defiled. You all be led on the right path while giving up the wrong course. Be effortful to attain knowledge while leaving the ignorance. On being established with knowledge and good course, it is a must that there will be happiness, prosperity and the honour, dignity and glory will be on the increase. I tell you that if you take your course in accordance with my words, then there will be a top-to-bottom change to your present situation within 3 years. Bear in mind that always to develop the mind is your prime duty and responsibility. Get your narrowness of mind to higher consciousness level and bring down the sense of defilements in mind. At that the mind will get filled with pure ideals and higher consciousness. This is the precise course of action for mental development. Then there will be no possibilities of being defiled.

Venerable Banabhante further continued: The nation that oppresses the women, tortures the women, kills, disgraces and dishonours the women, the ruin of the nation is inevitable. You shall not bring oppression, torture, killing, disgrace and dishonour upon the woman folk. The All Knowing Buddha has asked to set the woman folk free.

Because, being in the state of moving freely, the women can also locate themselves in the fruition of the supermundane path. It is the instruction of the Buddha, to deal with the woman folk politely and to respect their due statuesque. In the text of ***Aparihāniya Dhamma*** (7 conditions of welfare) it has been mentioned: ‘as the nation concerned respects the woman folk; protects their prestige and offers no unjust behaviour, so is the prosperity it gains.’ According to the Buddha’s doctrine, there are the directives to treat an unmarried woman as sister and the married woman as mother depending on age. In recent days, many women come to me and complain that their husbands often drink and cause various miseries including that of rebuking in incoherent languages. I find that it is being committed to much sin on the part of the husband by insulting and disgracing the woman that way. The Buddha has said: ‘in the worldly condition, both the husband and wife will mutually maintain

brotherly and sisterly love towards each other.’ Both of them shall not apply insulting and disgraceful words to each other and shall not offer unfair and unjust dealings with each other. Instead, both the husband and wife shall be respectful to each other; sweet-tongued to each other and shall always continue to observe **pañcasīla**. And the couple like the one observing the Dhamma and sīla takes birth in heaven after death. So I tell you, being in the worldly condition, in order to gain the birth in the heaven after death, it necessitates the couple to be of loving compassion towards each other, conduct in dignified manner and to be of well being personalities. In order to gain happiness in the life of worldly condition, one ought to be shameful and fearful to sin. The Buddha’s version is, in place of being obedient to the ignorant fellow, to serve the wise person is the absolute Dhamma. It is an absolute duty to look after and serve the parents and make wife and children happy by way of feeding and clothing. It is the highest well being to observe the sīla, to show respect and honour towards the venerable persons and sometimes to discourse on doctrinal issues. Despite of being capable, not to serve the parents and take care of wife and children properly leads to sin. Again, it also causes to committing to sin if, having taken drink, the wife and children are mated out various miseries and becoming the object of mental suffering. On performing just and wholesome deeds, it causes to gain happiness. If you can become wise, you will perform no other acts but only the just and wholesome deeds. For, the wise people can by no reason perform the unwholesome and ill deeds. If somebody performs bad, unjust and unwholesome acts, then rest assured that he is an unwise.

The Buddha has said: *‘that the bhikkhus, samaṇeras or brahmins, who are not skilled of the world of Māra, not skilled of the world devoid of the Māra, not skilled of mortality, not skilled of immortality, not skilled of the existing world, not skilled of the world after death, in the case as such, if such persons advice and the ones who pay heed to the advice so given with utmost and follow accordingly, will be the stakeholders of endless miseries.’* On the contrary, that the bhikkhus, samaṇeras or brahmins, who are skilled of the world of Māra, skilled of the world devoid of the Māra, skilled of mortality, skilled of immortality, skilled of the existing world, skilled of the world after death, in the case as

such, if such persons advice and the ones who pay heed to the advice so given with utmost respect and follow accordingly, they become the stakeholders of well being happiness and welfare for a prolonged period of time. Hence, having heard the Buddha's advice and dispensation with respect and appreciation, on observation of all those properly, it causes to gain well being happiness and in the long run, being freed from all sorts of woes, the nibbāna-happiness is perceived. The Buddha would say in clear voice: **"I am skilled of the world of Māra; I am skilled of the world devoid of the Māra; I am skilled of the mortality; I am skilled of the immortality; I am skilled of the existing world and of the world after death. Those who will hear my advice and dispensation with utmost respect and follow properly shall be endowed with the happiness of well being for a prolonged course of time."** Even to this day, too, before following the words, advice and dispensation given by somebody else; one ought to remember the directives of the Buddha. Only then, it would be possible to lead a life in happiness, peace and in security otherwise not. Those who are wise and pundits, having done in accordance with those directives, will be able to ensure well being happiness and welfare in their course of life. It cannot become possible to lead a life of well being on the part of the people who are ignorant or fools. You all become wise and pundits. You shall have to be known of as to hearing of whose advice causes the happiness of well being for a prolonged course of time and the hearing of whose advice causes to become stakeholders of suffering miseries for a prolonged course of time.

Now, I like to say a few more points on Māra World, the World devoid of the Māra and so on. Do hear attentively. At the first place, what is called the Māra World? The dhammas (practices) that keep the beings subordinating to 'Kāmaloka' (Sensuous World), 'Rūpaloka' (Fine-material World) and 'Arūpaloka' (Immaterial World), is called the Māra World. And what about the World devoid of Māra? The World devoid of Māra includes the stages of knowledge namely, Sotāpatti (Stream-Winning), Sakkadāgāmi (Once-Returning), Anāgāmi (Non-Returning) and Arahatta (Holiness). The terms namely, the Māra World, The World devoid of Māra, Kingdom of Mortality and Kingdom of Immortality are the terms bearing self-meaning.

For being in the World of Māra, one has to embrace the death repeatedly and hence, it is called the Māra World. On the other hand, being developed at supermundane stages, the beings rise above the birth and death and hence, it is called the World devoid of Māra. The beings (such as, Ghost, Evil Spirit, Yakkha, Nāga, Human, Deva and Bramha) failing to have developed to the stage of supermundane knowledge are being repeatedly traveling along the cycle of birth and rebirth. They are torn of suffering from the miseries of repeated birth and death. They gain pure happiness of no sorts. But the beings that have already attained the supermundane knowledge, having placed in the World devoid of Māra, rise above the suffering. They always stay in the instant and pure happiness.

The beings use to think in the line of ‘what shall I do, how happiness can be met and by what way of living I can lead my life in peace.’ They remain restless with the thought of this kind. But they meet abject failure to lead the life in peace for lacking of **right knowledge**. The reason is that it is only by the knowledge and merit the happiness is gained in the existing birth. Again, the seed for having a good-shaped-future birth can be sown right at the existing birth. So, it may be said that by earning the knowledge and merit, having led the life honestly, being capable of staying in absolute happiness, is said to become **skilled of the existing birth**. Man’s longevity of life is too short and short lasting. It proceeds towards death in seconds. One has to go to the other world; nobody is spared from the claws of death. Therefore, all should leave the unwholesomeness and do away with the wholesome performances so that nobody is to fall in the 4 lower worlds. This makes one possible to take birth to the rich-wealthy class in the human world, to the heaven and to the world of Bramha. In this way, to be able to determine the ‘course of existence’ after death through performing meritorious deeds or being able to remain conscious about is said to be **skilled of the world after death**.

Venerable Banabhante continued to say: You are leading life having various stages crossed over such as, childhood, adolescence, youth hood and old age. Well, now using the knowledge, take it to your judgment as to which phase of the life is of happiness? At what stage does not the misery is felt? Is

there any person to prove that such and such phases of life have been of happiness and feelings of suffering have never been felt? Rather all the phases of life are full of miseries, painful and of hard some. According to the Buddha, taking birth to the world means to come to suffer the woes. No happiness but suffering is with the taking of birth. The beings, just to suffer the miseries, take re-birth in the world. But the ignorant persons, for not being able to have a precise vision, want it more and become keen to take re-birth. They only welcome unbearable miseries in illusion of happiness. When they gain their intended re-birth, there remains no bound of suffering by then. The ignorant people, being circled around in their re-births, are in fidgetiness to keep afloat in the boundless ocean of woes. They, for their births together, have been being worn out in the woes of taking birth, superannuating, ailing, dying, meeting undesirables, loosing dearer, unfulfilling of longing, sadness, bereavement, grief, despair and despondency. Hence the All Knowing Buddha has explained the taking of birth to be of severely sorrowful. So, those who are wise do not welcome the re-birth or get it enhanced rather they reduce and finally destroy it.

Those who do not have knowledge on birth and death, at dying, they feel much sorrow and frightened. Lying in the deathbed, they start worrying of various anxieties regarding wife, sons & daughters, friends & relatives, grandchildren and wealth & properties. 'Oh! I am dying. How to go to the other world leaving my dear children? How will they live without me? I am passing in so much misery whereas such and such persons are in so much happiness.' With myriads of worries like these and with great amount of pain, they die. And with the dying in sadness and despair-ridden state of mind, he gets the lower course of 'going.' Hence, you always go exercising with the [Maranānussati Bhāvanā \(Recollection of death\)](#). Death is ascertained to all living beings; nobody gets rid of death. As the assailant, holding the sharpened weapon high, chasing after runs behind; so is the death follows the beings since the moment of their very birth. By some day or the other, the dark curtain of death falls down upon the life. And by then nothing can resist the death. All living beings in world died, are dying and will surely die. So, there is no doubt that 'I will also die.' That the Maranānussati Bhāvanā is to

be practiced by saying: ‘ I shall die; the death will come upon me.’ – this is the way to recollect the death. With this Bhāvanā, on unperturbed arousal of the knowledge of death or fearlessness in death, there grows the knowledge of **zeal** and remains no passion for the worldly condition and about any aspect of the life. Even though being in the worldly condition, not much attraction of worldly matters remains in him. Rather, the knowledge of impermanence grows in him. The commoners are devoid of Maranānussati Bhāvanā or devoid of the thought of death, so, they are afraid of death and remain terrorized. For this, they receive the faint state at dying. But the person practicing the Maranānussati Bhāvanā, even standing before the death, can embrace the death in dauntless mind. Since, for being awakened in Maranānussati (the state of recollecting death), at dying, they do not fall unconscious for receiving any fright or faint. Rather, it is due to dying in absolute consciousness state of mind, they become able to gain heaven.

The thought of death stands as an auxiliary force in leading the man towards performing the wholesome deeds. When the man comes to learn factually that the death is ascertained and uncertain is the life, then he, refraining from unwholesome acts strives to perform wholesome deeds. Since, he knows that the death is knocking at the door all the time; it means he is a passer-by of the path to death. So, he is to collect ration for his journey to death. And this thought causes to grow shame and fear towards sin and that no sin or unwholesome thought find a place in the mind. He, who practices Maranānussati Bhāvanā, it is in no way possible on his part, to step upon any unjust or unwholesomeness. Hence, it can be claimed without taking a pause that by the Maranānussati Bhāvanā, it is possible to rescue own from committing to sin. Again, by pointed practice of Maranānussati Bhāvanā, even the fruition of **arahatta** is attained. The Maranānussati Bhāvanā is a kind of medium to develop and make the human life a greater one.

At the end he said: Buddha, the Honest Personality and the Four Fold Truth; failing in gaining either of the two causes receiving woes for an endless period of time. I tell you, you just go for a try observing my words and then the development of your situation is ascertained to yield within 3 years. In my

presence, you do not have to go to other ‘guru.’ You observe the **pañcasīla** in the purest way, as it ought to be. Do not kill any being by pelting stone, with stick or weapon; do not tie, beat or hurt to any being. Do not hate the beings ranging from human, birds, animals and even the insects. Do not be a perpetrator to bring harm and sorrow to others. As it is a great sin to hate beings so it is a great merit to be of loving kindness to all the beings. The Buddha’s doctrine, in one end, it is happiness in denouncing and it is also happiness in being kind to all beings. You be care taking in driving the mind towards denouncing and cherish no hatred, anger and ill to all beings. Then you will be able to hold on the **pañcasīla**. On being of loving kindness, it is possible to observe the **pañcasīla**. With hatred, **pañcasīla** cannot be observed. Do not let excessive desire and longing grow in the mind. Do try to remain contented with what you have earned. At that, it will not so much inconvenience to lead a life as directed in the Dhamma. Bear in mind that the real happiness lies in the denouncing. There is no happiness, no peace and no contention in enjoying – there exists only sorrow, pain, repentance and mental troubles.

Sadhu!

Sadhu!

Sadhu!

Be sided by the Buddha not by the Māra

On an occasion of Sanghadāna at Rajban Vihāra, Ven. Banabhante while expounding *desanā* to the devotees gathered in the preavhing hall, said: To gain the Saddhamma is arduously hard some and the hearing of the Saddhamma is a rare case. The Saddhamma is quite contrary to the enjoyment; the people attached to the enjoyment and lust cannot gain the Saddhamma. But giving up the enjoyment and lust is not a matter that is easily practicable – it is rather a very hard job to do. The objects that are enjoyable, having grown with the close touch of [the Six Indriyas](#) (the faculties of 6 bases), tend to drive towards them and to get the beings entrapped. The mind, if starts racing behind enjoyment, be it to a little extent; it cannot be recoiled back. This little amount of deviation, gradually being extraordinarily large, occupies the entire mind. By then, all endeavours attempting to gain the Saddhamma get null and void. Hence, without an exception to the wise people, on the part of an ordinary person or a commoner bhikkhu, it is impossible to gain the Saddhamma. Again, having an opportunity to hear the Saddhamma is a matter of great fortune. For, the emergence of the Honest Personalities like the Buddhas is highly rare case. Through fulfilling the **pārami** (the qualities leading to Buddha hood) for the births together, after having gained the knowledge of Buddha, they preach the message of the Saddhamma that they gained for the welfare of the world. Getting close to such great personalities like them; being their followers and hearing the message of Saddhamma from their mouth is really a case of rarity. Moreover, during that time also the Māra to get the people refrained from hearing the Saddhamma, tries to confine to the trap of enjoyment and lust. I tell you from my experience that amongst the humans, gods and bramhas, there are the camps siding by the Buddha and the Māra. Those who are on the side of the Buddha, maintain high faith and confidence in Buddha. Having the advice of the Buddha heard with the utmost veneration, they observe them properly. Leaving all sorts of ignorance and unwholesome acts, they employ themselves in performing wholesome deeds and that they perceive happiness and delight. They go propagating the glory of the Buddhas in all directions. They also encourage others

to have faith in Buddhas and to observe the instructions of the Buddhas, in particular. They strive to have the vision of the knowledge of the **four-fold truths**. They also strive to gain the knowledge of the fruition of deeds, the world after death and the four-fold truth. They also become care taking of viewing the real nature of the world that is of impermanence, sorrow and non-self with their eye of wisdom. On the other hand, those who stand by the Māra, they always stay in enjoyment and lust as per signal of the Māra. They, having met with the ignorance and Māra, get employed in unwholesomeness. Soon they find themselves involved in killing of beings, theft, robbery, chopping, fighting, hurting, terrorism, extortion, conflicting contradictions, taking liquor-ganja-opium-heroin, lying and involving in adultery. They are expert in performing misdeeds or various sinuous acts and encouraging others in those acts. In this way, it is business of the people sided with the Māra to get involve in various unwholesome acts including that of misconduct and tortures. By them, no well being and wholesome deeds can be possible. To malign the Buddha's doctrine and to create obstructions in performing the deeds that produce wholesome and Saddhamma knowledge – are the parts of their duty. Before attaining the Buddha hood, when the Buddha was in deep concentration under the Bodhi Tree at Bodh Gaya; while fighting with the Māra; the gods, who were very pleased to the Buddha or sided with the Buddha stood by the right side; and the gods against the Buddha or sided with the Māra, stood by the left side of the Buddha. So, at the present time, too, it is to be seen that as to who are the people sided with the Buddha and who are the people sided with the Māra. The people sided with the Buddha; getting closed to the Buddha and having attained the knowledge and truth, stay under the refuge of the Buddha, Dhamma and Sangha. They hear the Saddhamma and strive to gain the knowledge of the Saddhamma. On the other hand, the people sided with the Māra; being in association with the Māra and having met the ignorance and falsehood, stay under refuge of the false hood. So they do not hear the Saddhamma, rather hear another's dhamma. Instead of being effortful for the Saddhamma, they get involved in another's dhamma. Those who are sided with the Buddha, during both the existing birth and the world after death, can lead life in peace and

happiness. The happiness, peace and development that they enjoy always get on the increase. And those who are sided with the Māra suffer intolerable miseries and that become possessors of endless woes. It is why only the question of a commoner, god and brahmin but it is also with the monk who is sided with the Māra at the present days. Having taken to pabbajjā, if a monk behaves beyond the norms of the Vinaya, then he is thereby sided with the Māra and in no way he can be held as being sided with the Buddha. Hence, at present the number of people sided with the Māra is increasing day by day. Now, you judge yourselves using your own conscience and intellect as to which of the parties you belong – whether you belong to the party sided with the Buddha or the party sided with the Māra. Being sided with the Māra, it is right that the happiness is apparently seen in the unwholesome acts but in consequence, formidable hellish pain is thereby ascertained. And by then, even having exerted with lamentation, it cannot be freed from endless hellish pain that is deemed. On the other hand, those who are sided with the Buddha, the Māra continues to threaten them in various forms associated with allurements. What else the Māra says, are you aware of? It says: ‘I will not let you set free from the worldly sufferings. I will confine you to the worldly condition as captives. You will by no means be able to tear off the ties.’ Are you aware of how the Māra gets people handcuffed? If there grows the state of mind housing the anger, hatred, and ignorance and remain prevalent, the Māra becomes capable of keeping its preys as captives. So, you do not go for providing rooms for anger, hatred and ignorance in your mind. Then the Māra will by no means be able to confine you to the worldly condition.

Venerable Banabhante further continued: the Buddha has been capable of making every man and woman realized and has also been able to offer the Dhamma and knowledge at their fill. And having the knowledge gained, they would, by driving their mind to upper stages, defeat the Māra. By the grace of knowledge being able to locate above the enjoyment and lust, the Māra cannot find a place in the mind. And it cannot create obstructions on the way to the nibbāna. And also cannot become capable of posing threat and hindrance whatsoever. So, the Māra gets defeated with the gaining of the knowledge. By then, having

crossed the Māra kingdom can be landed in the kingdom of the nibbāna. But the ignorant people, for being allured of the Māra's allurements, like the bird that lost the direction in the sky, getting off the track, is led to the wrong course. They know not as to which path covered with ignorance is blackened dark and which one is illuminated with the light of wisdom. It is not through the enjoyment but retraining that the real happiness and absolute contention is gained. That is why I tell you to maintain restraining in 'body, speech and mind' and removing the unsteadiness, set your mind at static state. For, in absence of static state, the mind gets perturbed and longs for the objects that are seen around and step on the trap of allurements laid down by the Māra.

In recent days, many married women come and start telling me: 'Bhante, my eldest son has grown up and passed H.S.C./B.A. but very unruly. He pays heed to none of us. He roams around day and night at his whims and wishes; mispends money; he is said to have indulged in drinking with bad companions. Even when we try to prevent him, he stands against and attempts to attack. We are in sorrows and in a very bad mental shape. Bhante, kindly bless us so that our sufferings get reduced. Again, I come to learn from many who are to say that a good number of boys are said to have involved in extortion of money and are also said to have involved in terrorist acts (local goons).' So, I find that you are passing through a very bad course of time. That the varieties of sufferings you are being subjected to falling to prey, is hardly possible to keep the accounts of. Through taking to 'forth-going' (pabbajjā) I had performed well being deed, otherwise, I would also have to pass my days facing various woes and pains like you all. But the thing is that the persons having knowledge in mind do not commit to unwholesome acts even though being oppressed by varieties of sorrow and pains whatsoever. They, even during the moment of danger, do not pace towards unwholesome deeds. Rather they think: 'since I am in danger at the present time and so I will never go for doing sinuous deed producing the cause of danger ahead. I will not throw myself under knees of unwholesomeness even being fallen in the wake of danger. On the other hand, the boys who are unruly and do not pay heed to their parents rather pick up quarrel

or argue illogically and are misbehaving with their parents; I find that their future will be too bad to endure. For, when they grow more and marry, at their old age, their sons will also be very wicked. They will hear to nobody's command and instructions; they will act upon their whims and wishes. And if their parents intend to refrain them, soon they will say: 'be careful you, the old fellow, hold your tongue. If you forbid even for once more, I tell you, the thing will be too bad. So, better to keep silent and do not fork your nose at my job.' In this way, they will be being reprimanded, dishonoured, disgraced and suppressed in the hands of their own sons. They will, in no way, be treated with good behaviour, polite approach, dignity, honour and glory. This is not the word for words sake or a design to intimidate you but I am telling you out of the vision of knowledge I visualize. Since, the work that is done at the present moment soon yields to fruits the other moment. The consequence of sin is too formidable. The ill effect of sin comes down upon the doer as the roaring thunder unmistakably hit the object. He, wherever goes, whatever mean adapts, is to pay in heart severely repented for what he did. The Buddha termed it as to be of the best well being to serve the parents, and show due respects to them. In the text of **Sigalabāḍ Sutta**, the parents have been described as the **East** worthy to be glorified, properly served, honoured and obeyed with what they asked for – all of which is the absolute duty of the son. And it is by the duty so conferred, therein the existing birth is attained happiness, prosperity, good name and fame while after death, place in the heaven is also achieved. At this, the sons and daughters of the concerned person, thereby learn a lesson to serve own parents, do the honour, abiding by and looking them after in glorifying manner. Therefore, towards the parents to behave politely, to show respect in glorifying manner and to abide by them is the prime duty of every son.

You stay under the refuge of the Buddha. Do take shelter as 'Guru' (Teacher) to no other Dhamma but the Buddha's. With an exception to the advice of the Buddha, the advice of none is capable of setting free from the worldly sufferings. The Noble Eight-fold Path of the Buddha is the only mean to be liberated from the worldly sufferings. Refuge to the Buddha is the greatest and the best of all the shelters in the world. The Buddha refers to

the boundless knowledge and taking refuge to the knowledge is of utmost necessary. So, on realizing the refuge to the knowledge, the ultimate happiness and prosperity stand in favour of human being. On the other hand, for being close to the knowledge of the Buddha, the eye of knowledge gets opened. It is possible that with the eye of knowledge; the delusive pains and woes of the worldly condition can be rightfully taken to vision. And soon arouses an ideal in the heart to tear up the last rope of attachment to the worldly condition and follow the path leading to the extinction – the nibbāna. It is such ideal, on being inspired with which results in the forever extinction of the birth-superannuating-ailing-death phases of life leading to the nibbāna. Hence, coming to the Buddha's refuge, on being able to attain the knowledge about **suffering**, the **origin of suffering**, the **extinction of suffering** and the **means of the extinction of suffering**, the nibbāna-happiness is soon perceived. The advice and philosophy of the All Knowing Buddha contain this **four-fold noble truth**. The Buddha, based on the four-fold noble truth, has preach the doctrine in 84 thousands Dhamma Khandhas. Hence, without the four-fold noble truth, there cannot be the doctrine of the Buddha. If you could become able to know, understand and visualize the four-fold noble truth, then be assured that you have attained the knowledge on the Saddhamma. By then you would really be the gainers of the real happy beings attainders of the ultimate knowledge. Then by no circumstances, there would be defilements and miseries rather there would be development and prosperity. The Sangha Dāna you have completed a little while ago, has been a **Dāna Yagga**. According to the Buddha's doctrine, the Yagga is of 3 kinds namely, **Trisharana Yagga**, **Pañcaaila Yagga** and **Dāna Yagga**. A great merit is attained through performing these three yaggas. Taking to refuge to the Triple Gem, Buddha-Dhamma-Sangha with utmost faith is called the **Trisharana Yagga**. In delightful mind, being refrained from the killing of beings, committing to theft and adultery, uttering lie-maligning-harsh-meaningless speech and taking all sorts of toxicant material, is called **the Pañcasīla Yagga**. In the state of mind devoid of greed, to offer any object with full faith, is called the **Dāna Yagga**. A great fruition is gained through performing these three kinds of Yagga and the

great fruition ushers in boundless happiness and well being in both the existing birth and in the world after death. But never go for sacrificing the animals. As the great merit is attained through performing similarly, much unwholesome sin is earned through sacrificing the animals. It is the best not to act upon the sinuous deed the fruition of which offers boundless sufferings in the existing birth and the world after death as well. You promise to the effect: “We will perform the **Trisharana Yagga, Pañca Silana Yagga and Dāna Yagga but will never do the animal-sacrificing yagga.**

At last he said: the Buddha’s doctrine is the Dhamma of non-violence. In this Dhamma, the beings cannot be hated and no ill wishing can be cherished to anybody. By hating to beings, nobleness or being sinless cannot be attained. Those who hate the beings and cherish ill will cannot be ascribed to the nobles. Hence, you must not cherish the sense of animosity to any being. Do not behave injustice with any person. Always avoid the state of mind bearing the sense of cruelty and bringing harm to any body. Do not be hostile to any beings ranging from human beings to animals, birds, insects, and the visible and invisible beings. Being non-hostile to all beings causes the gaining of endless peace and happiness throughout the births and rebirths. You do practice the Dhamma in the way that is the best – not in improper manner. Always be active to practice the Dhamma without being lethargic. A person practicing the Dhamma become able to stay in absolute peace and happiness in both the existing world and the world after death. The Dhamma protects a person of Dhamma. Hence, soon be striving to practice the Dhamma with great enthusiasm. The practicing of the Dhamma is an act of well being. Keep the mind out of the reach of the sinuous act. The mind of late respondent to the Dhamma also runs after the sin. Lead a life of retraining by being shameful and fearful to the misconduct. A person restraining bodily, in speech and mind, never gets stained with sin. Do pass you life entrusting firm belief in the world after death and the fruition of deeds. Then you will be able to keep the mind refrained fro producing sin and unwholesomeness through bodily action, making speech and in the process of mind. On being equally kind, of loving-kindness and restraining to all beings, the ultimate happiness is thereby

gained in both the existing birth and the world after death.

Sadhu!

Sadhu!

Sadhu!

A miser can never attain the heaven

On some day Ven. Banabhante was delivering doctrinal exposition to the devotees gathered on the occasion of offerings held in one devotee's residence at Banarupa, Rangamati. He said: You do not act, speak and think of greed-hatred-ignorance design. Being tainted with **greed**, doing any act, making speech and thinking of anything as such it causes taking birth to the world of lower spirit after death. Being tainted with **hatred**, doing any act, making speech and thinking of anything as such it causes falling to the hell after death. Being tainted with **ignorance**, doing any act, making speech and thinking of anything as such cause to take birth to the animal world after death. Dying at the state of doing any act, making speech and thinking of anything in **greed**, **hatred** and **ignorance**, as such, it causes to earn the course leading to the of lower world after death. Hence, you do no action, make no speech and think of nothing in greed, hatred and ignorance. It is only the words, action and state of mind devoid of greed, hatred and delusion by which the happiness is attained during the existing birth and being in the world after death. Therefore, there is no alternative to doing acts, making speech and thinking of anything devoid of greed, hatred and delusion to attain the happiness. That by doing action, making speech and thinking of anything which does not cause to repent for and that the fruition accrued thereof is enjoyed with delight and joyful state of mind, the case as such, is well being of the best. But the an ignorant, in the hope of temporary happiness, being tainted with ignorance, does such sinuous acts which brings in ill effect in both existing birth and the world after death consequently leading the concerned ignorant person to the 4 lower worlds. The Buddha has said: It is essential to observe utmost vigilance in controlling the deeds. No act should be done on whims. At this, the probability of doing a bad thing is much more than the probability of doing a good thing. It may be said that before doing any job (making speech, thought), one should ponder of as to whether it should be done or should not be done. For this reason, I tell you, too, you always do observe strong vigilance while you do an action, make a speech and think of something. Which are the actions that produce good, faultless and

well being results and which are the actions that breed forth the outcome that is bad, faulty and of ill impact? Judging in this way, having each of the cases tested repeatedly, leaving the bad and ill-yielding deeds, do away with the deed that is good and of well being. But the ignorant fellows have the inclination towards doing the bad things. For, bad thing gathers a good number of accomplices and a temporary happiness is also gained as intended thereby. But the happiness accrued out of committing to sin merely lasts for a short while. The happiness as such soon gets shattered into pieces and causes to suffer an endless pain at repented heart. And the sorrowful pain of sin, having the ignorant burnt like the flaming fire, pushes into the lower course.

You, be not ungrateful, sub-human and wrong viewing. Do recognize the benefit of the benefactor and do not commit to mean, unjust and unwholesome deeds. While leaving the wrong-view behaviours completely, do practice the right-view behaviours. Moreover, if you lay trust upon the fruition of deeds with being grateful and strive to be right viewing in the faith of four-fold noble truth, then you will be possessing enormous happiness in both the existing birth and in the world after death. And instead of being in the lower course of going, you will always be with the good course of going throughout the births together till attaining the nibbāna. Do bear in mind; on laying trust upon the world after death, fruition of deed and the four-fold noble truths, an absolute happiness is attained. And those who do not have faith in the world after death, the fruition of deed and the four-fold noble truths, they are subject to fall in the boundless woes for an undefined period of time. Hence, you promise to this effect that goes: ‘we will always keep intact our firm faith and confidence upon **the world after death, fruition of deed** and the **four-fold noble truths**. On having faith in the world after death, the fruition of deed and four-fold-noble truth also causes to grow faith in the Buddha, the Dhamma and the Sangha. At this, an amassed merit is thus attained and it also makes possible to get rid of the miseries of worldly condition.

Venerable Banabhante further continued: the misers cannot attain the heaven. For, they cannot get accustomed with the acts of Dāna and Denouncement. Being tempted with the narrow thought that goes: ‘Giving in Dāna to others will cause all my

wealth get finished and nothing will be left out', the miser in no way intends to offer anything. So, the miser, being possessor of vast wealth and property, for not being able to leave greed on losing wealth and offerings, do not offer anything. Narrow mindedness makes him blind of thought for own interest. It is because of the abundance of greed; even a speck of sacrifice for others' welfare cannot be made possible on the part of him. He longs for receiving not for giving away. He loses his belief in the facts that the Dāna multiplies happiness, prosperity and wealth in the existing world and the world after death as well; and for the happiness in the world after death, the Dāna must be performed. Again, the misers also feel uncomfortable in hearing the advice and message of the Buddha. A miser, even though having grand food at other's house, serves very poor quality food to the person concerned at his own residence. For the fulfillment of own interest, expects for a great gain out of doing little for the friend. Hence, the misers lead a life no better than a poor in the existing birth and takes lower course of going as soon as dying. For, without the Dāna, in both the existing world and the world after death, he gains neither the worldly happiness nor the divinely happiness. They are always keen to follow the principle of being indifference in the case Dāna. You all leaving the sense of being fisted hand, for the happiness and welfare of the other world, remain at the state of offering according to your affordability. Do bear in mind; being unwilling to offering at the existing birth and always lying leads to the four lower worlds after death. Again, the human beings habituated of anger, quarreling and outraging go to the lower worlds after death. You all, having given up the sense of wrong view, being placed with the performances of Dāna and having dropped the speech of lying-harsh-provoking-unmeaning nature, do stay with loving kindness to all living beings. Those who are non-violent to all living beings and employed in Dāna-Sīla-Bhāvanā, become able to attain **heaven** after death.

With the eye of wisdom, I find that at present a very few people believe in Dāna-Sīla-Bhāvanā. Most of the people are not in belief that the happiness is attained through performing Dāna-Sīla-Bhāvanā. So, the people having no faith in Dāna-Sīla-Bhāvanā are found everywhere. On the contrary, the people

having faith in the Dāna-Sīla-Bhāvanā are becoming rare to be seen. For, at present, almost all people are passing under of the Māra, the sinuous soul. And Māra, the sinuous soul, is getting them committed to sin as it wishes.

As it is easy for a grown up person to make a child to comply with the orders like ‘hold your ears, come here and go there’ and so on as he wishes; similarly, on the part of the Māra, it is also easy to get them committed to sin as and when it wishes. Are you aware of what does the Māra say? It says: ‘I do not need having the deeds of merit. Those who are keen to perform the meritorious deed, I will get their mission failed. It is because of the ill influence of the Māra, the people ignorant of the Saddhamma, cannot perform the meritorious deed. The Māra causes to produce obstacle; obstructs in performing good or wholesome deed; prevents from attaining the knowledge and does not let become liberated from the suffering. Hence, cannot being able to rise above the influence of the Māra, it becomes impossible to practice and exercise the Saddhamma properly. You strive to recognize the Māra and then you will be able to be free from the Māra’s influence. How the Māra can be identified? The Māra can be identified by way of placing own side unattached to all enjoyable things. In reality, **the volition of enjoyment is the Māra**. The existence of the willingness of enjoying is also to be identified as the Māra. The Buddha’s doctrine or the Saddhamma is the Dhamma that stands deadly against the enjoyment. The mind being driven of willingness for enjoying, it becomes impossible to take the Buddha’s doctrine to practice, exercise and realize at heart. The Buddha has said, on the increase of the gravity of enjoyment and pleasure, it has to be off track from the Saddhamma. An enjoying person becomes miser and poor. People of the kind cannot earn any merit for happiness during the period in the world after death.

Venerable Banabhante continued: Yesterday, one Upāsikā (female devotee) told me about her husband who is addicted to drinking and she also admitted that she herself has developed the habit of drinking. I advised the couple to abstain from drinking after telling them about the negative consequence of drinking. Today, I tell you, too, to give up drinking of all forms, if any of you have the practice as such. On getting with drinking liquor,

man's conscience of good and bad gets wiped out and they become almost mad. In most cases of troubles in the worldly condition is the habit of drinking. It is because of the habit of drinking, both the existing world and the world after death meet an adverse situation carrying no meaning to it. A drinker, after death, having taken birth in the hell, in the animal world, in the world of evil spirit and in the demon world, suffers various pains and miseries for an undefined course of time. Even having a little amount of wine as medicine, after death, though it does not affect the taking of birth as human, yet it causes the person concerned to become a patient of hysteria, a lunatic, a mad, a very stupid, an ugly looking and a dumb. By taking liquor, on the part of a drinker, it gives rise to six offences namely, (1) losing of wealth, (2) increasing of disputes, (3) growing of various diseases, (4) spreading of bad name, (5) getting the sense of shame emptied and (6) weakening or decreasing of knowledge. I myself have seen many drinkers receiving repeated faints and dying a death of suffering endless miseries. Again, being human beings, if you cannot give up the habit of drinking, then after death, is it that you will give it up when you take birth in the world of animals? Those who are involved in drinking till dying, I find (with the eye of knowledge) that theirs will be the same plight.

The drinker directly suffers in the existing birth and after death also suffers from various woes in the hell. He is born as a fellow devoid of knowledge and intellect and of mean natured throughout his births and rebirths. Again, the killing of beings causes premature death at birth; it causes death in the fire, in the water or in an accident. The committing to theft causes to taking birth in poverty-prone class and the person concern has to suffer from various hardships. Being involved in adultery, causes to taking birth as a eunuch and as a woman resulting into instant confrontation in between husband and wife; the peace in the worldly condition is never to attain. Spelling out lie words causes to have bad breathe in mouth and to take birth as a stammered, an idiot and ignorant in the births and rebirths. So, you always observe the **pañcasīla**. At the state of observing the **pañcasīla**, if one is to die today or tomorrow, one is sure to attain the heaven after death. The living of a person observing **pañcasīla** even for a moment is much more greater than the living of a misbehaved

person for thousands of years. For, the living of misbehaved person, though longer, after death, he is destined to fall into the hell soon after death and suffer boundless miseries for an indefinite course of time. Hence, being principled with **sīla** while bidding farewell to misbehaving and living as such even for a day is the best way of living and of well being, which you must take note of.

You do try to chant [the Satipatthāna](#) (4 Foundation of Mindfulness) Sutta at least for twice (early in the morning and evening) Get it done by a person capable of reading correctly while the others should hear joining their hands with respects. Or the Satipatthāna Sutta can also be listened with respect by switching on a Tape Recorder. At this, various kinds of well being are thereby caused to the private life and the family as well. The Book of Satipatthāna Sutta, if having decorated with lamp and flowers, is worshiped, also causes to be of a merit thereby. It is also a deed of great merit to collect the Satipatthāna Sutta, reading and getting read out, reciting and act upon the advice thereof. On the other hand, on letting the dying person lying on deathbed hear the correct recitation of the Sutta causes the dying person surely to attain heaven after death.

At last he said: Having the sinuous act dropped, do away with the wholesome and meritorious deeds. Stay being shameful and fearful in doing unwholesome and sinful acts. Do not hate any living beings. Be of loving kindness to all living beings. Do not kill, tie up or beat up any being with stone, stick and weaponry. Bringing pain to no beings causes gaining of happiness and does not have to suffer from any physical troubles. You continue to protect the **Pañcasīla** with purity. On being able to giving up hatred, the absolute happiness is gained and as such it becomes possible to observe the **Sīla** with purity. Once again, I tell you, leaving the acts of greed-hatred-ignorance, do the deeds devoid of greed, hatred and ignorance. Get employed in the thought of loving-kindness day and night. Be sited with merit, wholesomeness and knowledge leaving the sin, unwholesomeness and ignorance. On leading life with knowledge and merit at the present time, It is thereby the ultimate happiness is gained in both the existing birth and the world after death.

Sadhu!

Sadhu!

Sadhu!

Leading life with Knowledge, Intellect and Policy brings in Prosperity

Today is Friday, the Happy New Year, the 1st day of Boishakh, 1407 Bangabda (Bengali Calendar year), and 14th April 2000 A.D. A great religious ceremony has been organized at Rajbana Vihāra marking the day with special reference to the hope that the New Year might usher in the well being message of happiness and welfare to all beings of the world. The stage for the function has been built in the open field located on the south of the Vihāra. As the time passes, the field gets flooded with thousands of devotees forming up an ocean of humans. Amongst thousands of devotees, are present, Mr. Kalparanjan Chakma, Honourable Minister, Ministry of CHT Affairs, G.O.B. Mr. Abu Sayeed, Honourable State Minister, Ministry of Information, G.O.B. Mr. Dipankar Talukder, local M.P. and Chairman of the Task Force, Refugees Affairs, Mr. Ching Kew Roaza, Chairman, Rangamati District Council, the Deputy Commissioner, Superintendent of Police and many other respectable personalities. The function starts as soon as Ven. Banabhante arrives on the dais in time. With the completion of formalities relating to the religious rituals and mass prayer, Ven. Banabhante, for the welfare and happiness of all the beings of the world's shake, begins dispensation of doctrinal exposition. Ven. Banabhante in his *desanā* says: If the audience is in the sense of insighting, then they enable to grasp the theme to be heard. And only then both the end that is the hearing of audience and advice of the advisor concerned turns into a success resulting in the form of fruitions. The terms **sense of insighting** is referred to having the capability of understanding and the vision of self-judgment. It may be said that it is only the *puggala* (human being) in whom the sense of understanding exists, will be able to comprehend the principal theme of the Buddha's doctrine. The person who does not have the sense of insighting will in no way be able to understand the Buddha's Dhamma. The All Knowing Buddha would observe with the eye of wisdom if the sense of insighting had grown in the mind of audience. When he would find that there had been the sense of insighting in the mind of audience, only then he would dispense the doctrinal *desanā*. And in no

time, the audience would have placed in the supermundane fruition of Sotāpatti, Sakkadāgāmi Anāgāmi and the Arahatta. Hence, the advice of the Buddha's doctrine is, in the first place, to keep own away from committing to sin and unwholesome deed; to try to understand self and to stay keeping self in vision; so that if there exist the sense of unwholesomeness and wrong view, having them corrected, can be risen above the unwholesomeness and wrong views. But at present what is going on is absolutely opposite to that. Instead of striving to understand own self, casting strict glance at others; instead of restraining own-self from, imposing restrictions upon others. The principle that tends to being vocal in the exposition of other's faults while being reluctant towards own faults is being applied in all cases. It seems that all are, as if, busy in search of other's faults or gossiping on others. Where is the time to have a look into own? That is why the Buddha has said: "Though it is easy to locate out other's faults but it is quite hard some to be conscious of own faults or locate own faults." It is true that the wrong done by others is easily proved and noticed but to prove or look into own faults is tough enough to deal with. It may be said that due to having the mentality of gossiping on others, the sense of misgiving and hatred against one another is created. Being involved in the gossiping on others, in one hand, as the existing wrongs that exist in self cannot be corrected; they just remain as they are; on the other hand, the others also do not regard with positive view. As a result, dispute, contending and ignorance continue to increase.

If the people cannot understand and observe the doctrinal norms appropriately, then they are obliged to take wrong course of going. On being with the wrong course, one gets through the unwholesomeness and misdeeds resulting in the suffering of various miseries. On the contrary, properly doing away with the doctrinal norms, it cannot be of any cause to suffering. The correct norms of doctrinal rituals are the truth of **suffering**, the truth of the **origin of suffering**, the truth of the **extinction of suffering** and the truth of the **means of extinction of suffering** – and that to attain righteous perception and knowledge on all of them. On being able to attain knowledge on the four-fold noble

truths, all kinds of wrong ‘ism’ and wrong ‘going’ get closed. The All Knowing Buddha had been able to show the light of righteous view to many perceptively flawed [puggalas](#) of wrong view. But at present, the number of wrong viewing and perceptively wrong puggalas are very high. Who will be able to show them the righteous view? Throwing the question at the Minister Mr. Kalpa Ranjan Chakma, the State Minister Prof. Abu Sayeed and Mr. Dipankar Talukder, M.P. sitting in the religious gathering, Ven. Banabhante asks: Is there any head of the state or world famous personality who can show the light of the righteous view? That is never to happen. I find by the knowledge that at present the evil power of the Māra is on the increase in high magnitude. For, at present, there is abject lacking of the persons of wisdom. Hence, people are stepping on the trap laid by the Māra so easily and the number of people to be led to the wrong course is enhancing day by day. So I tell you, to be led along the right path and to perform wholesome deed, you have to proceed ahead amidst all kinds of encounters, allurement and threatening offered by the Māra One who, having attained success in all such cases, becomes able to tear off and trample down the obstructions that come on the way of practicing the Saddhamma; he gains the absolute peace and happiness.

Ven. Banabhante continues: the All Knowing Buddha said, “To attain human hood is rarely available.” Birth to human hood is not so easy a gain. Striving for many times and for the influence of the merit earned throughout many births and rebirths, birth to human hood is gained. Take it to note that it will be a great disaster to have dislocated from human hood and fallen in the 4 lower worlds as the result of misdeeds done at the existing birth. For, there is no certain account of time as to when the birth to human hood will be there again after suffering endless sorrow and pain for a period of [many kalpas \(1 Kalpa period = 43200,00000 mundanely years = 1 Brahma day, according to the Hindu mythology\)](#). Hence, to take birth as also to protect the human hood is quite a difficult task. Again, sighting of the Buddha as also gaining of the Saddhamma is a very rare case. Since, the sighting of the Buddha or sighting wisdom is also a very rare occurrence. The sighting of knowledge takes place only through striving for a long, long time aspiration. On the

other hand, to gain the Saddhamma, it necessitates having **firm energy (vīriyā)** with which, through exercising and realizing of the **noble eight-fold path**, the gaining of search for **true knowledge** is attained. It is not everybody's business that is possible to gain the search of that knowledge. As a result of enormous sacrifice, denouncement and restraint behaviour, a very few **puggalas gain the search of this knowledge**. If by way of hearing doctrinal **desanā**, the opportunity of sighting the Buddha as also the gaining of the Saddhamma is attained, it will be of a matter of great fortune. By then the heart of audience gets filled with absolute contention; pure happiness is gained and thereby the path to the 4 lower worlds gets closed forever. But there comes the Māra – a very powerful supernatural deva (god), on the way to the sighting of the Buddha and the gaining of the Saddhamma and having erected hard-to-remove resistance by offering threatening and showing allurements. The business of Māra is to cause the beings suffer by various means; cause to receive insult, disgrace and deprivation from independent movements; in a nut shell to bring them under its knees is the business of the Māra.

Venerable Banabhante (aiming at the political leaders sitting in the gathering) says: the Buddha has said, “The country in which the number of leaders are more, there goes the race to become the greatest, which spoils the work.” The situation with Bangladesh is apparently being so. When I happen to go out for religious tour, I find that the roads are so miserable; why does the touch of development lag behind in the country? Why is it that the leaders of one party cannot tolerate the development and positive aspects of another party? One party, for being fallen victim to the fire of hatred and violence of the other party cannot do any thing that is good. At present, it is only due to the passion for power, almost all are busy following the principle of ‘set ablaze and let burn.’ Nobody has headache on development, be it positive or negative and as to which direction the country is heading for. By usualness, it is a poverty-ridden land, on the top of it; there is the situation of ‘many mind and many ways.’ As a result, how can a country prosper? The Buddha has said, “It necessitates having knowledge, intellect and policy to govern a country.” On being able to lead a country with ‘knowledge,

intellect and policy' the development and prosperity get accelerated in a country. And with the progress, soon the acceptance to the people also gets heightened. On being able to be led by the 'knowledge, intellect and policy', as in one hand, one is thereby laddered own self upward, it is also possible to accomplish well being deeds for the country on the other. So, you strive to proceed with knowledge, intellect and policy.' Again, with regards to good and ill, the intellect is of two categories. Doing any work with ill intellect, it some how works for some days and then the downfall becomes inevitable. On the contrary, doing work with good intellect then it becomes possible to lead whole life in happiness and easiness and there remains no probability of getting doomed. Therefore, it is an established fact that on being able to be led in an honest way, as it can be expected for a bright-well-being future for own, so is the case with being led in dishonest way, it happens nothing but invites the ruin to self.

He, in whom the knowledge exists, will perform good deeds leaving the misdeeds aside. And he, in whom no knowledge exists, is obliged to perform misdeeds. Hence, it is by the deeds, it proves whether the person concerned is wise or unwise. A wise person can never perform misdeed. It can be said, it is in the deed that reveals the sign of the wise and it is in the deed that reveals the sign of the unwise fellow. For, as the wise persons always keep themselves busy in good performance so the unwise fellows do not take aback in committing to misdeeds. You all become wise; do testify between good & bad, just & unjust and true & false. Do bear in mind, it is the task of real wise man to judge in between good & bad, just & unjust and to examine true or false. The real truth and essence are determined through sorting, examining and judging all these aspects. And then having dropped the thing devoid of essence and lie hood, one can become determined to accept the goodness, justness and trueness. Those who are wise are capable of sorting out between good & bad, just & unjust and true & false. But the unwise people cannot sort out these things. So, alike the passer-by losing the direction, they run towards the opposite direction. The Buddha has said, "There exists six kinds of faults in an unwise ignorant person." What are they? They say the 'good' to be 'bad' and the 'bad' is

to be 'good'; the just is to be 'unjust' and the 'unjust' to be the 'just'; the 'truth' to be the 'lie' and the 'lie' to be the 'truth.' In short, they accept the 'essence' as to be the 'devoid of essence' and the 'devoid of essence' as to be the 'essence.' For that reason, they cannot attain the essence of an object. They always confine themselves in lying and continue to perform the misdeeds. Hence, on their part, it becomes impossible to recoil back from committing to the misdeeds. Throughout my prolonged aspiration, I have experienced that no good deed can be expected from a fool. To perform a good job requires a pundit. So, you all earn scholarly knowledge. That the scholarly knowledge is attained does not imply in being able to speak much, exhibiting cleverness in conversation, delivering speech with various argument and examples and reciting the verses in sweet voice. Who is ascribed to be a pundit, you know? One day, I happened to advice an official on being a pundit and he became satisfied. According to the Buddha's doctrine, he is a pundit, who is tolerant, kind to all living beings, dauntless in performing wholesome deeds, forgiving, of loving-kindness and always capable of being able to remain unperturbed. It is only by these virtues the scholarly knowledge is attained. If someone turns into a pundit will no more commit to an unjust act and will never be employed in bad and faulty deeds. But if he is already a fool, then he will act upon unjust, crime and bad deeds. So, my request is, you all soon turn into pundits. All the men and women present here, if you can become pundits, then it is certain that peace, happiness and prosperity will be showered upon you thereby. This is not mere an utterance and you are free to go for a test.

Ven. Banabhante further continued: the ignorant people always employ themselves in staging procession, demonstration and strike. By way of acting upon this line, they create anarchy; produce sufferings and invoke pitiful plight for all thereby throwing all in boundless hardships. In accordance with the teachings of the All knowing Buddha, doing party activities, conducting movement, staging procession and strike are the things which should not be done. For, with these, there grows out sufferings; there produces sin and thereby gets originated hatred against each other. Moreover, the country tends to move downward. Hence, those who are fools, devoid of the sense of

good and evil and ordinary; only the people of such categories create pains & miseries and indiscipline through doing away with party, movement, procession and strike. Those who are wise and extra-ordinary do not have to organize a party and they do not require to stage movement, procession and strike. They remain independent from such things.

I find with my eye of knowledge, at present all are ungrateful, of wrong viewing, hypocrite and sub-human. How will the people like ungrateful, wrong viewing, sub-human and hypocrite attain peace? Since, they can do nothing else other than misdeeds. Not to mention that as the peace and happiness come down in being associated with saintly personalities so the ruin comes down in life in being associated with ungrateful, sub-human and villain. The All Knowing Buddha has said: “What the sort of sorrow in living amidst the thorny place; it is much more sorrowing in living with the ungrateful wretch.” Ven. Banbhante told Mr. Dipankar Talukder, M.P.: “O Dipankar, do bear in mind, living with an ungrateful wretch is very sorrowful. The ungrateful fellow is a great sinner; an ungrateful fellow is never to attain happiness. The reason is that if by accident, a thorn gets into any part of the body; there remains no pain when it is taken out. But the pain that is caused by an ungrateful fellow is never to forget.” So I tell you again and again, you all must admit the gratefulness with due recognition. If somebody extends even a little help should be remembered with grateful heart. Everyone loves, respects and sympathizes a grateful person. Do not be ungrateful. In gratefulness, as it is happiness to self and brings in well being so it brings in content of absolute delight to the benefactor. Again, the people belonging to sub-human and hypocrite categories cannot be beneficial to others rather they do harm to others. They are as if expert in causing harm to others rather than doing some help. So it has been said –

All that Sub-humans and Hypocrites, those are existent,
Under the sun, they are just as good as mouse and ant.

As a mouse and an ant do not come to any help to a householder, rather go on harming only; similarly, by the sub-humans and hypocrites no individual, society, institution and the

state cannot be benefited. For, they cannot perform any well being deed rather do the acts of ignorance and unwholesomeness. They, by way of picking up quarrel, hatred, envying and animosity, always breach the peace of own self and the others as well. Hence, they are held to be the pioneers among the people responsible for the creation of sorrow, unwell being and the bringers of danger.

At the end, he says: you all take a vow determining to the effect that ‘we will not conduct misbehaved manners from today on.’ Keep apart from killing the living beings, committing to theft, getting involved in adultery, making of lie-harsh-provoking-unmeaning speech and taking of liquor-ganja-opium-heroin toxicants. Do practice the Pañcasīla purely; always employ the mind in the thoughts of Dāna, Sīla and Bhāvanā. All of you strive to attain scholarly knowledge day by day. Having attained scholarly knowledge and leaving the misdeed, ill-words and ill-thoughts, employ yourselves in good, best and super deeds. Do admit the benefaction of a benefactor. Being kind to all living beings, stay busy in the consciousness of loving-kindness. On being able to be attainer of these honest virtues, I am telling you, it is sure that the happiness, peace, progress and prosperity will be yours. Do bear in mind, it is due to own misdeed, a man runs downwards day-by-day. Then there await the miseries and hardships, which make his life unbearable. As there prevails happiness, peace and prosperity by self-done deed, similarly, it is due to the results of self-done deed that the hardships and miseries are to lift as own portion of share. Being lacked of knowledge and limited by the wholesome deeds, various sorrows have to be suffered. My request is that do not be ungrateful and fool. You become honest and pundits. The honest and pundit person gains heaven and the dishonest and foolish person suffers various woes for being in the course leading to lower worlds. As a pundit, enables to pass in happiness in the existing birth so he gains divine happiness in the heaven after death. **The ignorant people are perpetrators of worthless acts, perpetrators of unwell being, creators of miseries and bringers of danger. So, I tell you once again, you all turn into wise persons. I can say with guaranty that if you can become wise, then yours will not be a parihāniya dhamma** (‘liable to decline’) rather there

will be a future of well being ushering in happiness, peace and prosperity.

Sadhu!

Sadhu!

Sadhu!

----*The End*----

Brief Note On His Holiness

His Holiness Ven. ‘Banabhante,’ a name of great sanctity pronounced with high veneration amongst the Buddhists of all walks of life living in the greater Chittagong Hill Tracts (CHT) including that of the Buddhist communities living in other parts of the land. During worldly condition, He was then known as Rathindra Lal Chakma. He took birth to a middle-class-peasantry family in 1920 at a village named Muroghona of Maghban Mauza some 6 miles away of Rangamati – the heart of Chittagong Hill Tracts. The name of His father is Haru Mohan Chakma and mother’s name is Biropudi Chakma. Ever since His boyhood, he developed a very keen interest in the reading of books. He would spend most of His time in studying history, science, literature and the books relating to the biography. He earned an enormous inspiration for future course of life through the reading of books. In comparison to others, He was different by nature and was averse to enjoying pleasure and comforts. He gained the ‘forth-going’ (pabajjā) on the full moon day of Falgun (Bengali calendar month) in the year 1949 under Ven. Dipankar Sreegyan Mahathera, the then Abbot of Nandan Kanan Bauddha Vihara in Chittagong. Finding the environment not conducive to gaining spiritual development there, He went back to His native area and off the locality, entering into the dense forest of Dhanpata by the Karnafuli, threw Himself in concentration at a stretch for 12 years in solitude. Without Teacher there in the woods, He employed Himself in the efforts for attaining the freedom-of-suffering Nibbana. At time, in the wake of inundation due to the Kaptai Dam, He shifted to Dighinala, the north of CHT on invitation. There He was ordained in the order of the monks as Sadhanananda Bhikkhu in 1961. Soon He came to be widely known as Bana Bhante (means the monk of forest. After 1970, on invitation, He then shifted to Tintila Bana Vihara. In 1974, on the fervent invitation and Royal patronization of the Chakma Raj family including the upasaks & upasikas and also considering the bright and prosperous future of the Buddha’s dispensation, He along with His disciples came up to Rangamati following which, the present Raj Bana Vihara came to being. Since then, He has

been staying there since then. He was formally received as the Mahathera on 14 February, in 1981.

His Holiness Ven. Bana Bhante authored many books, booklets, on the Buddha's doctrine His write-ups also includes, poems, religious songs, articles in light of His profound knowledge and experience that He had obtained through concentration. He is universally recognized to have attained the *Arahantship* and regarded as the Arya Savaka. At present, the Raj Bana Vihara has become an international spot of pilgrimage and is regularly visited by the diplomats and other dignitaries of both home and abroad, let alone the Saddhamma-loving devotees and people of all strata.

The advent of this rare and great noble personality, whose establishment is based on the wisdom of the four-fold noble truth, has become the helmsman of the revival of True Buddhism in Bangladesh. We all, with the ultimate veneration and profound gratefulness, wish a long, long life of this great noble personality.